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THREEPENCE.

The Human Aura.

The development of the faculty of psychic or etheric vision—the sixth sense—now becoming so extensively apparent in various persons,



may, as it becomes more general, prove of great value to our Race, and bring about important consequences. For many things are being revealed by this means concerning our complex nature, latent powers, and future possibilities.

One of the most interesting of these is the discovery that the human Aura appears to be a

reliable source of revelation regarding Man's physical, mental, and psychic condition, spiritual status, and past history. Quite a new realm of profitable research has thus been opened up.

Although long known to seers and students of Spiritual Science, the truth about this subject, notwithstanding its awe-inspiring and suggestive nature, has hitherto been hidden from the multitude because of popular mental limitation; and only during recent years has information concerning it been widely diffused. But now, even the 'man in the street' can know and understand if he will; and can, in accordance with such knowledge, readjust his attitude towards the things that really matter, if he is wise enough to do so.

We are not what we seem. The fleshy part of us is but a cloak, masking the real Being who operates in and through it. The carnal body is,

moreover, only one of several bodies, each of which possesses different faculties and powers appertaining to the spheres in which it moves and functions.

Emanating from these envelopes, and from the entity or spiritual self who is immanent in and controls them, is a radiant effluence or Aura which can now be partially photographed on a screen, and which is clearly visible to those whose etheric vision is developed more than is general in the average human being.

This Aura, incompletely symbolised by the halo depicted in certain famous pictures, is but the outward manifestation of the spiritual vibrations that are its source; and it changes in exact response to the characteristics and sensations of the soul which it surrounds—thus revealing clearly to those who can see on the etheric and psychic planes, the real nature, disposition and sentiments of its author.

Its extension from the body varies in accordance with the strength of character and power of control of the individual who projects it, and it is one of the chief bases of personal magnetism. The greater the capacity of the soul to project or recollect the Aura consciously by acts of volition, the more potent will be its influence. Most people are sensitive to the powerful vibrations of a great personality, even though they are some distance from such an one, and cannot see the auric radiance actually.

Its colours are those of the spectrum, and they indicate with precision the qualities and particular vibrations that correspond to each. For instance:

Red indicates fulness of life, cheerfulness, and vigour—the rose pink shades standing for tender love and sympathy; the scarlet for happiness and passion; the full rich red for health, courage and optimism.

Yellow expresses wisdom and illumination, and when blended with Red, so as to make Orange, indicates wholeness and health on all planes—natural, mental and spiritual.

Blue stands for harmony, truth and rest; blended with Yellow (wisdom), so as to produce Green, it suggests progress, growth and plenty.

Violet, or purple, is the royal symbol of power, being produced by the blending of Truth with

Life, Strength and Love. Amethyst is more spiritual, being produced by tender rose and lovely blue. It is the highest colour and indicates spirituality, consecration, serenity and sublimity.

When all the attributes represented by these colours are perfectly developed and blended, and character is thus completely evolved, very high vibration results, and the White ray of perfection is produced—just as in the case of a complete blending of the seven prismatic colours. Hence the Christ-life of diamond whiteness and radiance is the Light of the World—comprising all the other excellent qualities and attributes with crystal purity. Thus also can we explain references made to "the Great White Brotherhood," which consists of those who having attained that exalted sphere, and turned many to Righteousness, "shine as the stars for ever and ever."

It is easy to realize that self-culture will be more readily and seriously undertaken, and will produce more encouraging results, when the enhanced appearance of the Aura that surrounds us can be seen and recorded by the many instead of the few. For mental training, discipline, character-building and service will then be more generally recognized as the means by which we weave for ourselves an immortal vesture that will become our passport to the citizenship and company of Heaven.

The pessimistic and despondent ones who are 'off colour,' and in whose auras the grey and sombre shades have been allowed to become predominant will try to brighten themselves up so as to be more attractive.

Those whose lives are self-centred, sordid, mean and without idealism or altruism—in short, 'of the earth, earthy'—and whose predominant colour is a muddy brown, will realize their poverty-stricken appearance and try to make themselves less 'shabby.'

Souls who are prone to anger, hatred, malice and retaliation, will strive to cultivate the qualities of patience, sympathy and forgiveness, when they know that each time they give way to such evil sensations, a cloud of witnesses see them enveloped in dark sombre blood-red—which tends to become a permanent shade in the central and innermost part of the Aura (the spiritual robe) as habit becomes crystallized into character through off-repeated indulgence.

And those who have already been able to clothe themselves with some of the more exquisite colours, by seeking after wisdom, health, truth, and understanding, and by practising helpfulness, sympathy and love, will find abundant incentive to persevere, as they obtain ocular demonstration that they are growing in grace and beauty.

It is a startling thought that as psychic vision is becoming increasingly common, and will in a few generations be quite general instead of rare, the time is at hand when we shall all stand revealed to our fellows, and be known just as we really are.

This unavoidable self-revelation is even now taking place much more than the average person imagines, but it will become manifest to a greater

extent and be more generally understood every year. It is interesting, therefore, to anticipate some of the things that will eventuate in the coming days through this development of a new, because hitherto latent, human faculty.

The imposter will find it much more difficult to impose, and the defrauder to defraud. The religious humbug will seldom be taken seriously, or the 'outsider' be received in the spheres of the spiritually cultured. And men or women of a distinctly low caste will be promptly known as such and estimated accordingly. Just as in the etheric world (the 'life beyond' this incarnate existence) each of us will be read and known at a glance, our plainly visible aura giving us away to other souls; so, in a lesser degree, but quite effectively, we shall be made known while still on earth to an ever increasing percentage of our contemporaries.

Carlyle's idea, hinted at in 'Sartor Resartus,' will come to pass in reality, our clothing (of flesh) will cease to be a mask and we shall stand actually revealed in beauty or ugliness. The true value of his 'Gospel of Sincerity' will then be more generally appreciated. What transformations we shall witness as our Pecksniffs, Chadbands, and other self-seeking and self-deluded pretenders of all kinds, learn how completely they are recognized by the discerning ones around them, who are thus able to see them in their true colours!

It is not difficult to see that this rapidly developing faculty is destined to be a most important factor in social life and human evolution.

It will make crime so much more easy of detection that malefactors will realize that it is not worth while to risk violating the law—every Police Force employing trained psychic investigators on its staff who will be more effective as detectives than the keenest bloodhound.

It will also exercise a restraining and redemptive influence upon mankind by awakening serious thought. When, for instance, a vivisector, who now perhaps regards himself as a brilliant and most respectable representative of 'scientific research,' (notwithstanding his ruthless and cruel use of the knife and cautery, and the number of his tortured victims), finds out that most human beings are shrinking from and avoiding his very presence, just as they would that of the public hangman or a person infected with the plague, he may possibly pause and reflect upon his future destiny. He will thus be made to anticipate the fast approaching time when he will be outcast from all gentle and cultured society, and relegated to the companionship of murderers and criminals.

This sort of thing will, ere long, be actually taking place in this world to an extent undreamt of at present; but in the life beyond it will be inevitable—for the Aura of such a pitiless soul will be a lurid and repellant danger signal that will be known and read even from afar.

Psychic sensitives can, even if blindfolded, recognize instantly the fact that a cruel, blood-thirsty, unscrupulous or vicious person has entered a room; and they will shrink from such an one. Most sub-human animals have this gift, and

clearly manifest appreciation and trustfulness when they meet anyone who is humane and kind. (I am quite convinced that many of them know at once whether a man is carnivorous or not). Such being the case, it is easy to imagine what a 'sorting out' in our social circles and companionships there will be when the gift of seeing the auric emanations becomes much more general—and when, perhaps, some 'hand camera' may even be invented that will photograph human nature 'in all its natural colours.'

The radio-activity of the human Aura is in exact accordance with the condition and characteristics of the soul or real self; and the highest development of the psychic nature and forces can only be accomplished when the physical life is sustained by food elements that are free from impurity and sanguinary taint.

The knowledge that sub-human bodies have also an aura of etheric substance, which is saturated with their vibrations, and that it persists *after death*, should make us realize the deleterious nature of butchered food. The vibrations of terror and agony which accompany the death throes of animals, and which are liberated by the animal soul, to say nothing of other elementary vibrations, can be, and are, absorbed by human souls, and are highly detrimental to the spiritual condition.

A more complete understanding of the human aura, its highly absorbent nature, and its relationship to the body and soul, will establish the fact that Man errs most seriously in descending to the level of the carnivora, and thus personally incorporating the etheric emanations connected with slaughter and lower types of animal life. Such violation of the physical and psychical laws of his being, is a form of spiritual immorality, and results in suffering, disease, and retarded psychic evolution.

The same considerations should induce all spiritually minded people to re-collect their aura by an exercise of will and mental effort, and to close it round themselves as a protective measure, when they enter environments where deleterious vibrations abound. They will thus become *positive* to such influences, and be less likely to absorb them. To accomplish this, it is helpful to imagine the aura as being withdrawn from a widely extended circumferential area, until it forms an egg-shaped envelope, the outer shell of which is only a few inches from the physical body.

One of the most impressive facts now being revealed is that the Aura contains a mysterious record of the past deeds and experiences of its owner, which can be discerned and interpreted by a seer whose gift is highly developed. What an incentive to right conduct, kindness and philanthropy!

How luminous and significant become some of the words of the Christ in view of these verities! How easy to understand that the "things hidden" shall be one day revealed openly; and that without the "wedding garment" entrance to the "feast" must be denied! Surely it will be well for us to ponder over these things, lest we forget!

Sidney H. Beard.

Glimpses of Truth.

(From various sources.)

When self goes out, God comes in.

We never learn anything new by hearing ourselves talk.

A man's good breeding is his best security against other people's ill manners.

The high impulse should be followed at any risk.

No man flatters the woman he really loves.

If given a fair chance, the divinity within you will breathe itself through face and form in personality.

It is a mistake to cry over past opportunities; the tears may prevent you from seeing others that are coming.

Of all earthly music, that which reaches farthest into Heaven is the vibration of loving hearts.

It is useless to argue with the inevitable; the only argument with an east wind is to put on an overcoat.

There is usually one woman who teaches a man everything.

Drop all personal considerations, and Heaven spreads wide her gates to receive you. Keep to the personal, and they remain for ever closed.

Truth is everywhere—over, under, around and in us, waiting to be recognized. Open your soul to its tides and you will feel yourself living in it.

From the shadow valley to the gold-tipped hills you either toil, or take wing—according to your consciousness of the light within you.

We judge ourselves by the deeds which we dream we are capable of doing, but the world judges us only by the deeds we have already done.

The further we depart from the natural basis of enjoyment, the less real pleasure we have.

When we can be happy without money, and apart from external things, we have found the secret of happiness.

In this age of gold-idolatry happiness is reckoned from a monetary point of view; we count the extent of our enjoyment by the length of our purses; when we cannot buy any more anticipated pleasures we are miserable; we then begin to realize that we have not built any condition of happiness within ourselves; we realize the Hades of spirit-life when left to our own thoughts.

The Spiritual View of Food Reform.

By ANNA KINGSFORD, M.D. and EDWARD
MAITLAND, M.A.

There can be no true and perfect civilisation without sympathy and solidarity between all the children of God's family, and without the recognition of the fact which must be the basis of that solidarity—that the same Spirit breathes in all, that the same destiny is over all, and that the same Immortality is the heritage of all, no matter on what round of the ladder each individual soul, at any given time, may stand. To kill, to



devour, or to torture any sentient fellow-being for a selfish end, is a breach of the law of solidarity, and there is but a question of *degree* between the murder of an ox and that of a man (Isa. lxvi., 3).

As the regulator of *conduct*, Religion is necessarily the regulator of *diet*. For diet is a department of conduct, and this as respects quality as well as quantity. To deny the relation in question is to repudiate the practice of temperance, whether in eating or drinking, as a religious duty, and to admit cannibals, gluttons and drunkards to the Kingdom of Heaven.

The conditions of admission to that Kingdom are dependent upon the attitude of mind and state of heart. The question before us is whether those conditions are fulfilled by one who, either personally or by proxy, batters in the skull or cuts the throat of a gentle, innocent, highly sensitive fellow-creature, in order to devour its flesh, when the earth around him supplies in abundance wholesome and legitimate food.

Nor is the cruelty to the animals the worst part of the evil involved in such a practice. Men themselves are unutterably degraded by it and kept back. It is not the wolf or tiger, but the lamb, which is represented in the Sacred Writings, as the type of him who finally overcomes evil and attains to perfection and bliss. And there is abundant reason to believe that only from food at once pure in itself, and righteously come by, can the spirit within (the 'God of the man' as I have termed it) extract the elements needful for the *edification* of the individual to the full stature of his due perfection.

The pretence of modern civilization is to aim at the acquirement of intellectual knowledge and physical gratification, with but scant, if any, regard to moral limits. In its creed man is Man, not because he has it in him to love justice and to refrain from wrong doing, but because, being a pre-eminently clever beast, he is the strongest and most successful of all beasts.

But the disciple of Buddha and of Pythagoras, the preacher of the Pure Life and of the Perfect Way, cries to humanity, "Be men, not in mere physical form only—for form is worth nothing—

but in *spirit*, by virtue of these qualities which exalt you above tigers, swine and jackals! Under all your pseudo civilization lies a foul and festering sore, a moral blemish, staining your lives, and making social amenities unlovely. For the sake of ministering to your depraved and unnatural appetites, there exists a whole class of men deprived of human rights, whose daily work is to kill, and who pass all their years in shedding blood and in superintending violent death. Away then, with the slaughterhouses! Make to yourselves a nobler ideal of life and human destiny!"

Among the many excellent grounds, economic, hygienic, aesthetic, and moral, on which we abstainers from a diet of flesh are entitled to congratulate ourselves, there is one which, in my view, not only surpasses all others, but which calls at this time for special recognition. This is the consciousness we enjoy that, in virtue of our innocuous mode of living, we constitute in our own persons, as do no others of mankind, living temples for the divine principle of Justice, and on all occasions where Justice is involved can stand forth as champions of the oppressed and redressors of wrong, without liability to reproach on the score of inconsistency.

Unless they (the animals) do something to *merit* harsh treatment, let us not accord them harsh treatment. Using without abusing; not wilfully inflicting on them any uncompensatable injury or suffering; training them as our children, by means of kindly discipline, to lead useful lives, and so both ministering to their happiness in the present and fitting them for higher forms in the future: slaying, in obedience to the law of self-preservation, such only as are noxious and dangerous, or, for pity's sake, those which are hopelessly suffering. Such is the Perfect Way with Animals.

It is not a *new* way, strange as it may appear to a world which has for ages revelled in blood. It was the way of the Golden Age of the past, when innocence was the product of ignorance. It will be the way of the Golden Age of the future, when innocence will be the product of *experience*. For it is ever the way indicated by the Divine Spirit itself of Humanity as expressed in the words: "He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—words in which we have at once the creed of the vegetarian and the whole duty of Man.

The great need of the popular form of the Christian religion is precisely a belief in the solidarity of all living things. It is in this that Buddhism surpasses Christianity (as presented by the Churches, *Ed., H.G.A.*)—in this divine recognition of the universal right to charity. Who can doubt it who visits Rome—the city of the Pontiff—where now I am, and witnesses the black-hearted cruelty of these 'Christians' to the animals which toil and slave for them? I was forced, the day after my arrival, to get out of the carriage in which I was driving to chastise a wicked child who was torturing a poor little dog tied by a string to a

pillar—kicking it and stamping on it. No one save myself interfered. To-day I saw a great thick-shod peasant kick his mule in the mouth out of pure wantonness. Argue with these ruffians, or with their priests, and they will tell you "Christians have no duties to the beasts that perish." Their Pope has told them so. So that everywhere in Catholic Christendom the poor, patient, dumb creatures endure every species of torment without a single word being uttered on their behalf by the teachers of Religion.

It is horrible—damnable. And the true reason of it all is because the beasts are popularly believed to be *soul-less*. I say, paraphrasing a *mot* of Voltaire, "If it were true that they had no souls, it would be necessary to invent souls for them." Earth has become a hell for want of this doctrine (that animals have souls that survive the death of the body). Witness Vivisection, and the Church's toleration of it. Oh, if any living beings on earth have a claim to Heaven, surely the animals have the greatest claim for all! Whose sufferings so bitter as theirs, whose wrongs so deep, whose need of compensation so appalling? As a mystic and as an occultist, I *know* they are not destroyed by death; but if I could doubt it—solemnly I say it—I should doubt also the justice of God. How could I tell He would be just to men if so bitterly unjust to the dear animals?

If there be a spectacle on earth to rejoice the angels, it is not Man's treatment of the animals he says God has given him! I wonder, if ever He should ask how men have dealt with His gifts, what they will answer! If all their slaughtered millions should answer instead of them, if all the countless and unpitied dead, all the goaded, maddened beasts from forest and desert, and all the innocent, playful little home-bred creatures that have been racked by the knives and torn by the poisons and convulsed by the torments of Modern Science, should answer instead—what then? If, with one mighty voice of a woe no longer inarticulate, of an accusation no longer disregarded, these oxen with their bloodshot, agonised eyes, driven to death in the slaughterhouse; these sheep with their timid, woe-begone faces, scourged into the place of their doom, bruised, terrified and tortured, should answer instead—what then? Then, if it be done unto men as they have done unto these, they will seek for mercy and find none in all the width of the universe, they will moan and none shall release, they will pray, and none shall hear.

In eating flesh, and thereby ingesting the blood principle—*flesh and blood being inseparable*—Man sacrifices to the astral emanations of his own magnetic atmosphere, and so doing, ministers to the terrene and corruptible. This is to 'eat of things offered to idols,' for blood is the food of the astral *idola* and the eater of flesh is infested by them.

Let us say boldly, and without fear of contradiction from those who really *know*, that the Interior Life and the clear Heaven are not attainable by men who are partakers of blood; men whose mental atmosphere is thick with the fumes of daily sacrifices

to idols. For so long as these shadows infest the Man, obscuring the expanse of the higher and Divine ether beyond, he remains unable to detach himself from the love for Matter and from the attractions of Sense, and can at best but dimly discern the Light of the Spiritual Sun.

Paradise can never be regained, Regeneration never completed, Man never fully redeemed, until the body is brought under the law of Eden, and has cleansed itself thoroughly from the stain of blood. None will ever know the joys of Paradise who cannot live like Paradise-men; none will ever help to restore the Golden Age to the world who does not first restore it in himself. No man, being a shedder of blood, or an eater of flesh, ever touched the Central Secret of things, or laid hold of the Tree of Life. Hence it is written of the Holy City; 'Without are dogs.' For the foot of the carnivorous beast cannot tread the golden floors; the lips polluted with blood may not pronounce the Divine Name.

Never was spoken a truer word than this; and if we should speak no other, we should say all that Man need know. For if he will but live the life of Eden, he shall find all its joys and its mysteries within its grasp. "He who will do the will of God shall know of the doctrine!"

Such knowledge (concerning the Greater Mysteries, Ed. H.G.A.) is reserved for those who have fulfilled the conditions requisite for initiation therein. Of those conditions the first is a complete renunciation of a diet of flesh, the reason being fourfold—spiritual, moral, intellectual and physical—according to the fourfold constitution of Man. This is imperative. Man cannot receive, the Gods will not impart the mysteries of the Kingdom of Heaven on other terms. The conditions are God's; the will is with Man.

Certain it is that the prophecy of Isaiah—"They shall not hurt nor slay in all my holy mountain"—will never be realized by those who persist in destroying and devouring like beasts of carnage. How shall we hasten the restoration of Paradise by continuing the manners of the Fall? If we truly and earnestly desire to regain the Golden Age, and to become citizens of Heaven, we must begin by adopting the new life, and by returning to natural and humane modes of sustenance. The eating of blood and the habit of slaughter are *part of the Fall*, and came with it.

We, of the new life, desire to return to Eden. And, as a first step thither, we abandon that horrible and degrading custom which has so long assimilated our race to that of the lowest types of bestial existence; we reject the offal which delights the wolf and the swine, and return instead to the pure sun-created fruits and grains, unbloody gifts of fragrant trees and fields *for which alone the anatomy of Man is fitted*. We cannot err in following the indications—nay, the commands—of Nature, for these are the surest words of God.

But it is not only because bloodshed is repugnant to our moral part that we thus reject a diet of flesh. It is also because, owing to the nature of the substance itself, Man cannot become upon it the best

that he has it in him to be in respect of any part of his nature—because, that is, bodies of dead animals are not the stuff of which to make the best man or woman; and we consider it the paramount duty, owed alike to themselves and to God, of all men and women to make themselves the best that they have it in them to be, and thus to turn to the best possible account the portion allotted to them of the universal life and substance. It is to this end that Nature is ever working—to evolve out of the elements of existence a perfect humanity—a humanity, that is, which constitutes a perfect manifestation of the qualities of the Divine Spirit underlying and pervading Nature.

Most of the diseases which fill our hospitals are self-induced, having their cause in debauched habits, sometimes aggravated by hereditary malady. Children are born blind, or rickety, or scrofulous, or tuberculous, or idiotic on account of the feeding and drinking habits of their parents. They are bred up under circumstances of incessant vice and misery, and they suck gin with their mother's milk. Hardly weaned, they are given pork and offal for food; their bones give way, their flesh ulcerates, the mothers and the parish doctor together make matters worse by the administration of drugs, and at length the wretched little sufferers, masses of disease and uncleanness, are brought to the hospital.

Already vitiated in childhood, the average man or woman of the poorer class, ignorant of the laws of health and of the construction of the human body, continues in the way in which his or her early years were bent, and accumulates disease by constant recourse to that which originally caused it, until, at forty or fifty years of age, the pauper ward or the hospital bed receives the unhappy patient, incurably afflicted with some organic complaint. It is simply frightful to the educated mind to hear the confessions of some of these poor bed-ridden creatures.

We are that which we eat; our food is converted into our blood, our blood nourishes our brains, our brains are the foci and centres of our thoughts. In the old and beautiful story of the Fall of Man, we find the entire moral and spiritual condition of the individual dependent on his choice of food, and a wrong selection in this respect immediately followed by the most dismal results to his soul. It is the same with each of us to-day. Our whole mental status rests upon our bodily condition. If we feed purely and wisely, we shall be pure and wise in spirit.

If, on the contrary, we accustom ourselves to gross diet, and mould our appetites to seek and to love food which is obtained at the expense of suffering and death to other sentient creatures, we shall assuredly develop in our souls the sensuality and the cruel tastes of the men of past times.

Shall we not, then, place the spiritual progress of our Race *foremost* in the catalogue of our necessities—*foremost* in our personal aspirations? Shall we not, all of us, combine to sacrifice every consideration of luxury to the higher claims of the soul?

Addresses and Essays.
(See Editorial Note).

Theosophy and the Problem of Life.

By LADY EMILY LUTYENS

(Being part of a Lecture delivered at the Headquarters of The Order of the Golden Age, on October 3rd, 1912.)

In defining theosophy I am obliged first to take the negative aspect of the case and say that it is not witchcraft or black magic, nor is it a new religion.



Let us take its name first, for the name contains a definition. Theosophy. This is composed of two Greek words—*theos* and *sophia*. The first means God, the second means wisdom. The whole means divine wisdom—that knowledge of God which is eternal life.

So much for the name. For its descent—theosophy is as old as civilized humanity. It offers the body of truth preserved in all faiths. These truths are not always given out exoterically—they cannot be. They are mostly proclaimed only in the Mysteries—as says St. Paul.

"We speak the wisdom of God (*i.e.*, theosophy) in a mystery—even the hidden wisdom which God ordained before the world unto our glory."

But these truths and mysteries needed to be re-proclaimed, for the world had lost them. And there is reason for special re-proclamation to-day, in the growth of materialism which is almost associated with the progress of science.

Theosophy is the opposite of agnosticism. The agnostic is one who has not knowledge, who indeed disclaims the possibility of it. Theosophy maintains that Man can know, and in so doing discovers the law of life.

How do we see? How do we hear?

By the ether in the ear or the eye responding to the ether in the world without. So, in the same way, theosophy proclaims that we can know God because we are God. Find Him first in yourself and then see Him all-pervasive in the world outside.

The price, of course, must be paid, as it is always paid willingly if you learn an art or a language or indeed undertake any worldly pursuits. You study it—you do not grudge time or trouble. But about these great matters it is thought sufficient if a few hasty thoughts are given now and again. This will not do. You must pay the price by meditation and practical application of these truths. So have all religions proclaimed; so can each man prove for himself.

The three principal truths are the Immanence of God, the Unity of Life, the Brotherhood of Man. Modern science is re-discovering what the ancient scriptures have affirmed. Madame Blavatsky said many years ago, "Things that have life are living things, whether planets or atoms"—An utterance which was met with jeers and sneers at the time, but is evoking a very different welcome now that it is affirmed by scientific men, as it was so recently by Professor Schaeffer in the great discussion on the Origin of Life at the British Association Meetings.

There is nothing beside God, for all exists in Him. "In Him we live and move and have our being," whether it be the grain of sand or the mightiest angel.

Tennyson in a flash of insight says:—

"Closer is He than breathing,
Nearer than hands or feet."

The infinite Unmanifested is one, but in manifestation He shows forth as Triplicity, hence the Trinities of all religions. "For there is threefold Oneness with the One," and He reveals Himself as the Creator, the Preserver and the Destroyer (or Regenerator), to quote the Eastern definition of what cannot be defined.

The reason for manifestation of the Divine is and must remain a mystery. The nearest approach to it is perhaps to be found in the beautiful saying that Love needs somewhat on which to expend its love.

The method of it we can, however, understand. It begins with involution, the process of the Spirit descending into matter—the divine life clothing itself in forms more and more dense till it reaches the Mineral Kingdom.

It then returns unto itself by the path of Evolution—the growth out of matter. What Darwin tried to express on this subject by scientific definition and statistics the Eastern poets express in verse and parable. Thus the Sufi Mystic expresses it:

"God sleeps in the mineral, dreams in the vegetable, wakes to consciousness in the animal, to self-consciousness in the man, to divine consciousness in the man made perfect."

The method of Evolution for man is by re-incarnation. What is re-incarnation? There are few subjects on which misconception is more persistent, even from those who should know better. Theosophy states the case thus.

Man comes to life in a physical body; he passes at death into the intermediate world or purgatory, where he purges away his offences, suffering in like manner as he has sinned. He then passes into the heaven world, where he enjoys the fruit of his good deeds and is conscious of the transmutation of *experience into faculty*.

The spirit is ever eternal—though form is ever changing—

"Never the Spirit was born. The Spirit shall cease to be never.

Never was time it was not; end and beginning are dreams. Birthless and changeless and deathless abideth the Spirit for ever.

Death hath not touched it at all, dead though the hour of it seems."

It but awaits its time to re-incarnate and to enter on new experiences of growth and evolution—until made perfect.

What then is the difference between the criminal and the saint? It is simply a difference of age. One started on the upward path before the other. Both will reach the same goal.

Both started in Nescience—knowing nothing; both shall rise to Omniscience—knowing everything.

We live under the law of Karma—the law of cause and effect. This has of course been recognised in the Gospels, as we may see in the words "As a man soweth so shall he reap." If you sow barley, wheat

will not grow, if you sow evil deeds how can you hope to reap happiness and good. There are no accidents in the world; everything is the cold and logical consequence of what preceded it, and therefore angry thoughts and cruel deeds will return to you in kind.

What must be the Karma formed by such cruelties as vivisection, butchery and such like? We may see it in a diseased and crippled body, though doubtless the consequences are more far-reaching and terrible even than this if they could be followed to their logical conclusion.

This idea of Karma leads some people to indifference and they say, "If each man only suffers what he deserves—why then should we try to help—why should we fight against what is a law of Nature?" We are fighting against Nature every day of our lives, bringing our law to bear upon another. By the law of gravitation our feet are drawn to the earth—but against this law we oppose our wills—and so are enabled to walk up stairs. Nature may be trusted to take care of herself; our business is to be kind and loving and helpful, and by our thoughts and actions to build a happy world for the time to come.

Life is like a ladder which must be climbed—on the lowest rungs are the lowest forms of life, and on the highest the Masters—those who have attained. The intermediate steps are many, but all are ascending and all will reach the top.

What is the purpose of it all? May we not express it in the beautiful words of St. Augustine:—"Thou hast formed us for Thyself and our hearts are restless till they find rest in Thee."

We descended into matter to gain experience—we return masters on every plane.

"Beloved, now are we the sons of God and it doth not yet appear what we shall be—but when it doth appear we know that we shall be like Him, for we shall see Him as He is."

Man's Immortal Dream.

WE men of Earth have here the stuff

Of Paradise. We have enough!

We need no other things to build

The stairs into the Unfulfilled.

No other ivory for the doors—

No other marble for the floors—

No other cedar for the beam

And dome of Man's Immortal Dream.

Here on the paths of every day,

Here on the common, human way,

Is all the busy gods would take

To build a Heaven; to mould and make

New Edens. Ours the stuff sublime

To build Eternity in time!

Edwin Markham.

One single individual effort toward self-respect and self-redemption is freighted with infinitely more spiritual power and moral survival-value than the skin-deep veneer of emaculate virtue, and unearned peace.

DR. A. E. GIBSON.

The Fruitarian System of Living.

By DUGALD SEMPLE.

The average individual when confronted with the question of abstinence from meat-eating usually replies that animals were meant for food, and that they would soon overrun the Earth if we did not eat them. Such statements, however, will not bear the light of criticism, and are only surface thoughts. We are apt to forget that Man's appearance upon this planet is only of recent years as compared

with the great period of evolution; and that many other animals lived their day long before the advent of the so-called beneficial influence of mankind. Even granting that Man is the highest creature in existence, he must not ignore the rights of the lower creation. It should rather be his duty to guide and guard them, so that he may be worthy of his honoured place.

The idea that animals would soon overrun the Earth if it were not for Man's accommodating stomach, could certainly, if true, be a most serious objection to Fruitarianism, but the facts of the case are very much otherwise. Only a very small proportion of the animals used for food are bred in this country, the great majority coming from the cattle ranches of America, where they are purposely bred for meat-eating.

In order to know the perfect dietary for Man we must determine first his true position in Nature. Once we have proved this point, a real foundation to a scientific system of dietetics can be established.

The higher animals are classified by naturalists into four great divisions—carnivorous, omnivorous, herbivorous and frugivorous. To prove that Man is not carnivorous, we need only compare his physical structure with that of other animals.

If, for instance, we start with the digestive organs, and compare the length of the alimentary canal with the length of the body, we find that with Man, in common with the frugivora, such as the monkey, it is twelve times; in the herbivora, such as the sheep, it is thirty times; in the omnivora, such as the pig, it is ten times; and in the carnivora, such as the dog, it is three times the length of the body.

If again, we compare the teeth of Man with these four classes of animals, not only do we find that they most closely resemble in arrangement and form those of a frugivorous animal, that is an animal whose diet consists chiefly of nuts and fruits, but we also find that they are exactly the same in numbers as in the higher anthropoids. In fact, as all our great naturalists, such as Owen, Darwin or Linnaeus have shown, Man essentially belongs to the frugivorous family of the anthropoid apes. To put it in the

words of Professor Baron Cuvier:—"Comparative anatomy teaches us that Man resembles the frugivorous animals in *everything*, the carnivorous in *nothing*."

With regard to the so-called canine teeth of Man, these are found also in the frugivorous ape, and have no more to do with meat-eating than the gill-like slits in the embryo of Man have to do with fishing rods.

Perhaps the latest defence of meat-eating is that which, while admitting Man's previous fruitarian dietary, contends that he has *altered* his previous arrangement. It reads so delightfully simple. The great Creator, having pity for Man's bulky diet of cereals, fit only for horses, bovrilised the food of the gods until Man found sustenance in roast beef and pâté-de-foie gras. Still the words of Sir Benjamin Ward Richardson, F.R.S., remain true:—"By weighing the facts that now lie before us, the inference is justified that in spite of the very long time during which Man has been subjected to an animal diet, he retains in preponderance his original and natural taste for an innocent diet derived from the first-fruits of the earth."

Man, being then not a flesh-eating animal, it follows that he is disobeying the laws of his body when he eats flesh-meat, and hence must suffer. Even granted that meat is free from disease, it can be easily shown that flesh-meat is far from being a safe food for human beings.

This may seem an astonishing statement, but let us examine, say, any given quantity of flesh meat, and what do we find? Besides containing about 20% of proteid matter, and 75% of water, there is also a quantity of waste matter (urea, uric acid, creatin, leukomaine, etc.) which is produced by the wear and repair constantly going on in all animal bodies. To be plain, then, the great hygienic error in eating flesh meat is that the body gets an extra supply of waste matter, which accumulates in the system, owing to the body having quite sufficient work to do in expelling its own quantity of urea, uric acid, etc.; and it is in such diseases as gout, rheumatism, or kidney troubles, that we find an excess of uric acid in the system.

But it may be asked here, what about carnivorous animals in relation to uric acid? Well, the difference is that the liver of the carnivorous animal is able to destroy proportionately ten to fifteen times as much uric acid as the liver of Man, owing to the fact that in carnivorous animals the liver is proportionately much larger and much more active, receiving a greater blood supply in proportion to that received by the kidneys. Hence we see that physiologically the human organism is not adapted to a meat diet.

The humane aspect of Fruitarianism usually appeals most to those likely to become converts, and even the majority of vegetarians give chief prominence to the *ethics* of Diet Reform. This is no doubt because everything connected with the trade of the slaughter-house is revolting to a refined and humane person. Nevertheless, the great bulk of Western peoples are deaf to the shocking



brutalities associated with the killing of animals for food. They are loath to admit that animals have rights, and that these should be considered before mere personal gratification. How different from the teachings of Eastern nations, who hold that all life is sacred!

In defence of meat-eating it is often argued that there need be no cruelty in the slaughtering of animals, provided it is done by painless methods. But is it not cruel to kill a highly sensitive animal in the prime of its life by any method?

It is not necessary to go to Chicago to know what goes on at the slaughter-house, usually concealed at the back of some side street. Just go into the first one you come across, and there see for yourself what flesh-eating means.

Besides, the cruelty in connection with flesh-eating is not confined to the slaughter-house; trace, for instance, the history of the bulk of the animals imported into this country to be killed for food, and you will find that from their birth on the cattle ranches of the West to their appearance in the form of beef-steak, it is a terrible succession of cruelties. An eye witness speaks as follows with regard to the cruelties in connection with cattle transit:—"If a cattle boat could be put down in our streets as it is seen in mid-ocean, such a chorus of indignation would rise up from thousands of outraged human hearts that the State authorities would be compelled to put an end to it for ever."

An excuse for meat-eating is often found in the Bible, the place of refuge for many who would rather evade a guilty conscience.

It is not my intention to quote the Bible in favour of Frutitarianism, although a strong case can be established, but rather to appeal to the universal instinct of humaneness existing in all truly cultured people. To say that flesh-eating is right because it is permitted by certain persons mentioned in the Bible, when your own conscience condemns it, is simply to confess that your religious creed is worse than your own morality.

As Science places Man among the frugivorous animals, and flesh-eating is a hygienic error, the question remains; Why then do we find the majority of people in these islands freely partaking of butcher meat? Is it the effect of climate, civilisation or custom?

Most evolutionists are agreed that Man originally inhabited a hot country, where he could more easily obtain his natural food than in cold climates. As he migrated north, several important changes took place in his mode of living. The glacial period, or age of ice, separated mankind into distinct races, and forced Man to resort to all kinds of foods through long periods of famine. Hunting and killing animals for food then became the law of necessity for those cut off from tropical regions, but the idea that food is regulated solely by climate will not bear the light of investigation. The reason the Esquimaux live largely on blubber is simply because they can get nothing else, which no doubt has something to do with their abbreviated lives.

It is notable, too, that where we find the diet almost exclusively of animal food, as in Iceland, diseases such as scurvy and leprosy are quite common. In striking contrast we have the case of the inhabitants of the Ladrone Islands, discovered by the Spaniards in 1620. The Ladroneans lived entirely on uncooked fruits, nuts and vegetables, and were a remarkably vigorous people. Disease was unknown to them, and many amongst them were centenarians. Such facts go to prove that Man in his migrations must not forsake his natural dietary. This no doubt was the original idea in planting fruit trees in the north or wherever Man went.

The subject of scientific dietetics is one of the most necessary and interesting subjects that we have at the present day.

The meat-eater may think it strange to be told that his dietary is wrong, but why refuse enlightenment upon diet as in other things? Surely we ought to choose as wisely the materials for building the living temple as for any other habitation. And the vegetarian must not say that only the humane aspect of vegetarianism appeals to him, for without a sound knowledge of food-values there is great danger of underfeeding.

The beginner who wishes to abstain from flesh-meat must see that his body gets properly nourished. He must be reasonable above all things, and not make many rash experiments. Food must be studied in relation to health, or else the advice of an expert taken upon the subject. And it must be remembered that hitherto the physiology of food has been a most neglected subject, and that we are only beginning now to construct a food science.

Food is eaten to build and repair the tissues of the body, and also to supply it with heat and energy. The chief elements found in the body are oxygen, hydrogen, carbon, nitrogen, calcium, potassium, sodium, phosphorus, sulphur, chlorine, iron, magnesium, and fluorine. These are formed into combinations of water, protein, fats, carbohydrates, and mineral salts.

Water, composed of hydrogen and oxygen, makes up at least 60 per cent. of the weight of the body, and is always largely present in our food.

Protein, composed of nitrogen, carbon, hydrogen, oxygen, sulphur and phosphorus, forms 18 per cent. of the weight of the body. The chief function of protein is to act as a flesh-former and is found as proteids in nuts, legumine in pulses, gluten in wheat, casein in milk or cheese, and albumen in the white of eggs.

Fats, composed of carbon, hydrogen and oxygen form nearly 15 per cent. of the weight of the body. Their purpose is to maintain, heat and create muscular energy. Nuts are especially rich in fats, and oatmeal contains more than any other cereal.

Carbohydrates, are composed of the same elements as the fats, but in less concentrated form. While they only form about one per cent. of the body tissues, they should nevertheless form the chief part of our food, as their function is to produce

heat by combustion, and thus keep up the muscular activity and normal temperature of the body.

Mineral Matter, or Salts, are found in the body as sodium chloride, calcium phosphate, compounds of magnesium, iron and silicon. They form about six per cent. of the weight of the body, and are necessary to build up the bones and teeth as well as to carry on the processes of nutrition. Mineral matter is contained in the purest form in fruits, vegetables, nuts and cereals.

Some imagine that because flesh-meat is more like our human composition than vegetable food, it is therefore more easily digested, but the facts are otherwise. All proteids, whether vegetable or animal, must be made into a diffusible liquid before they can be absorbed by the tissues.

Another popular idea with regard to butcher's meat is that it above all other foods contains the maximum of nourishment. The roast beef of old England is credited with almost marvellous powers of vitality and sustenance. Concurrently with these ideas we have the steady increase in the consumption of meat with statistics to show that during the last fifty years the British people have doubled their use of flesh-meat as food.

Alongside with this increase we have the question of physical degeneracy, and a Royal Commission to investigate the cause of the "Physical Deterioration of the British People." The mortality from cancer is increasing by leaps and bounds, and an operation for appendicitis will soon be quite fashionable.

Meat contains 19 per cent. of proteids against 25·7 in lentils and 23·7 in almonds. If, then, you leave off eating flesh-meat, you need only to include in your dietary such foods as nuts, cheese, eggs and legumes to get a sufficient quantity of protein to satisfy the demands of the body. Besides, remember that in every pound weight of flesh meat purchased you pay for three-quarters of a pound in weight of water, a fact which ought to be well known, especially amongst the poor and working classes.

It is a mistake, however, to imagine that food should be chosen solely for its quantity of proteids, for a comparatively small quantity of proteid is ample to meet the requirements of the body. According to the researches of Voit and Chittenden a maximum of two to three ounces of proteid daily is held to be sufficient.

The stimulating properties of meat, often mistaken for nourishment, is due to the effects of the waste products, leukomain, urea, creatin, etc., which call out the reserve forces of the body, thus causing a subsequent exhaustion of nerve power.

Cereals, the chief of which is wheat, contain almost a right proportion of food elements for the body and should be used without any interference with the outer parts of the grains. They should be slowly cooked and chewed almost to a liquid so as to obey nature and assist digestion.

Cereals are deficient in calcium and sodium, so we must include a good supply of fruits and vegetables in our food to provide the chief mineral matter of our body. The water in which vegetables are cooked must not be thrown away, as

this contains the valuable organic salts. Vegetables should be steamed, or, better still, eaten as uncooked salads. They are especially useful to eliminate the poisons in the usual meat diet.

A great change has taken place in recent years in our knowledge of diet, owing to the results of modern investigators. The body is no longer thought of as a machine or an engine only needing fuel to give out work, but more as a living organism with a vital force independent of food to supply energy. This life-force flows through the body and generates heat and energy.

The effect of eating warm cooked foods is to cause this flow to be abnormal, and the body becomes stimulated instead of nourished. In this way we weaken the assimilative properties of our digestive organs and render the body more susceptible to cold. The remedy for this state of affairs is to eat uncooked foods which are true heat givers and which contain in their living cells forces which increase the magnetism of the blood. Cooking devitalises food, as seen when we kill seeds by boiling them; and by coagulating albuminous matter renders it more indigestible.

Another effect of cooking is to partially mineralise the organic salts contained in food. In this connection warning must be given of the various so-called "nerve foods" on the market. Owing to the fact that we find phosphorus in the brain, iron in the blood, etc., we must not conclude that these minerals should be taken in a crude form, for it is practically certain that they can only be assimilated in an *organic* form, that is, in the living tissues of vegetables, fruits, cereals, etc. Whole wheat, leeks and spinach are rich in iron, and are therefore useful in cases of anaemia.

At the mere mention of nuts as food most people usually retort that they are very indigestible. As this conclusion has been largely arrived at through partaking of nuts on some festive occasion when appetites have been more than satisfied, it is therefore of no account. Certainly, if nuts are eaten in the irrational manner in which most foods are, by washing down with all kinds of drinks, they will prove indigestible; but not if well masticated, or put previously through a nut mill, and eaten only with fruit.

A splendid combination of nuts and fruits with which to make sandwiches for the worker away from home, is to stone three pounds of dates and mix through a mincer with one pound of ground hazel nuts. Besides being cheap, it is a food sufficient to sustain the body during the most severe manual labour.

Money spent on fruit is never wasted, for fruit is Nature's medicine, and will prove the cheapest doctor. If eaten in its raw state, its value as a blood purifier cannot be over-estimated, and not only does it supply the needed liquid for our bodies in its purest form, but also the organic salts which are necessary for the processes of healthy nutrition.

Those beginning a fruitarian dietary should see that their whole lives are correspondingly natural.

A reformation in diet will not of itself bring about Man's physical salvation. The vital forces in uncooked foods can only be liberated by those living a healthy life, with plenty of exercise in the open air. Otherwise the body must be stimulated with tasty dishes to suit other unnatural practices.

After all has been said, the best test of *Fruitarianism* is a personal trial, and this depends largely upon its motive. After eight years' experience I am firmly convinced that wherever this diet is given a fair trial it will prove much superior to the average meat diet. But do not imagine, if your trial be for health reasons, that years of wrong living can be made up for in a few weeks, or that diet alone will cure all diseases.

The greatest obstacle to *Fruitarianism* is not direct refutation, but gross indifference as to whether it is right or wrong. This attitude, along with its sister one, namely, "What will so-and-so think?" indicates, I believe, the true position shown by most outsiders towards this question of Food-Reform.

As to being indifferent, certainly it is not difficult so long as you can get others to kill what you eat, but how can you square this with the ethics of "Doing unto others as ye would that they should do to you?" And instead of wondering what so-and-so will think, rather reflect upon what we owe to those in all ages who have suffered for the cause of Truth.

Lastly, remember, that what we *fruitarians* stand for is not mere *sentimentality*, but justice and love to all sentient creatures; and that a life lived in obedience to one's highest convictions is the only one which will give peace and happiness.*



Truth is mighty and will prevail. No matter what the world may say, "One with God is a majority." Therefore, whatever you have to do, whatever you believe to be right, do it with all your might, and you will not be left alone in weakness to establish the truth. To be one with Spirit and united with Soul is to be a co-worker with the Angels. Therefore let the world say of you what it will, you may defy it and all its rulers for Truth's sake. You have to establish the Kingdom of God and the spiritual light in this fair land.

J. N. STREET.

God and humanity are one. There is no chasm between God and ourselves unless we create one. We can be like God by living in Him and his law. His only law is love. Let us bring it into the daily exercise of this life. Let us lead a simple life and be kind and gentle to one another.

When we see about us men and women whose hearts are pierced by calumny and slander, let us give them words of sympathy and comfort. Let the clasp of our hand assure them of mutual helpfulness. The strength lies within us; let us exercise it. A Heaven on Earth is necessary; a Heaven beyond is useless to us now. A Heaven on Earth will be ours when we have earned it.

ATMOS.

* Reprints of this article can be obtained from the Author, Wheelhouse, Bridge of Weir, 1901, Post free.

Towards Happiness.

By T. F. MEACHAM, M.A.

Be happy to-day. No matter about yesterday nor to-morrow; be happy to-day.

Are you poor? Unhappiness will not make you rich. Are you ignorant? Unhappiness will not make you wise. Are you sick? Repining will not give you health. Did you do wrong yesterday? Regretting will not correct the act nor atone for it.

Are you unable to see your way clearly to meet the demands (fancied or real) of to-morrow? Fear and worry solve no problems. Understanding and effort can alone do that, and no type of unhappiness ever gives understanding or strength to work or to think effectively.

Are you afraid to be happy, lest you cease to strive, and so idly drift? Depression, worry, and fear weaken and destroy; their apparent energy is a spendthrift energy borrowed from to-morrow, and the debt must always be paid.

Are you in pain? Be thankful, and make the pain your friend by learning its lessons. I do not mean, be thankful that you are in pain, but that you can learn its meaning, and then obedience will stop the pain. We suffer only when we disobey. Pain, then, comes that we may learn the lesson, and escape the pain.

Fretting over yesterday wastes our strength and blinds the eyes for to-day's duties, and in both ways making it harder to do to-day's work. Yesterday's errors cannot be undone. Do to-day the very best you can. Neither crying over yesterday, nor making faces at to-morrow, will enable us to do better than our best.

We can do better only by *knowing* better. We cannot learn to know better simply by repining or anticipating. We learn to know better by thinking.

Extract the lesson out of yesterday, borrow sunshine from to-morrow, but do to-day's work to-day, remembering that as you give, so shall it be given to you again.

We may reap to-day of to-day's sowing, but it is also sown in our characters, and will accompany us into to-morrow. The sown seed never dies, never fails of a crop, and we never fail to reap somewhere, sometime, the fruit of the seed sown. It is sown in the character, and will be with us in every coming to-morrow as part of our working capacity. To escape, we must sow again of another kind of seed, and again reap.

Tears in the eyes of to-day mean disaster in the heart of to-morrow, for a task poorly seen will be poorly done. Look upon to-day as a portion of eternity.

Love the power to get money, not money; love the power to spend it wisely, not to hoard it; love it for what it will do, not for itself. Own your money, but do not let it own you. Use it to-day if necessary. Money hoarded instead of being wisely spent in doing good, may be a burden on the back of to-morrow.

The Tribute of the First-Born

By E. M. HARDY.

Until experienced, no one can fully realize the feelings of a woman when her innate Mother-love blossoms into life as she hears the cry



of her first-born—anticipated with all the pleasure of a fresh possession, a probable reproduction of one or even both parents, a further expansion of her life! Something entirely new and entirely her own.

These sensations are common to all women! They have no class distinction or prejudice! They are more catholic than patriotism! Then how is it we hear so often from the lips of mothers, the sad tale—"We lost our first baby?" Why should this tribute of the first-born be exacted by death?

The Registrar-General reports an appalling mortality among infants, although efforts have recently been made by municipal bodies and philanthropic societies to reduce by various methods this terrible waste of human life with encouraging results. I would draw attention to one of the main causes of this mortality, and suggest one effective means at any rate of helping to solve this problem.

Why is it that so often Baby No. 1 (to whom most thought and care is presumably given, who is indubitably the most interesting baby in the family, just *because* it is Baby No. 1), sighs out his little life before the first cycle of months has been rung round? Or if it lives, why is it generally the delicate one, the sickly, rickety child amongst an otherwise robust family?

It was born healthy, turning the scale, we will presume, at 7 lbs. or 8 lbs., and yet, if it lives after the first year, by the time it is three or four years old it is equalled or beaten in weight and measurement by No. 2. The parents deplore this lack of bodily development, though they congratulate themselves at having so far reared such a weakly child, and probably assume the Pharisaical attitude that they are not like the 'So-and-So's' who lost their first-born! They point with pride to the fact that, although No. 1 is not nearly so sturdy as No. 2 yet it is much sharper, much cleverer! This too is often another feature of the No. 1 baby should it survive—its mind is developed at the expense of its body, and it threatens to become an *enfant terrible*.

But why this too common loss of the first-born, or if it lives, this difference between it and its successor, with the same parentage, the same

environment? Is it not due to the ignorance of the parents, and principally of the mother, in the craft of baby-culture?

Even presuming that the mother has so far taken reasonable care of her general health during her pregnancy, and that Baby No. 1 is born as it should be 'sound in mind and limb,' deterioration often shows itself all too soon? And the cause is not far to seek.

The young mother, not realizing the importance of regularity in feeding, gives him his meals at uncertain intervals, and at times convenient to herself. It often happens that she tires of the restraint and the tie of feeding him in the natural way before he is many weeks old, so that he is condemned to become entirely or partially a 'Bottle Baby.' Then follows the question of the right food, and the seeming endless work of 'bottle washing,' often with the result that the child's digestion is disturbed.

Possibly the nurse, like the mother, is also young and inexperienced; she has many other duties to perform, and hence the absolutely essential matter of scrupulous cleanliness of bottles and teats is with difficulty ensured. First this food and then that is tried, and found either unsuitable or unpalatable, sometimes both, to the wretched little victim. Baby is pronounced to have a delicate digestion.

Then comes the dreaded teething time with its further complications, and many of our first-born find this an ordeal altogether beyond their, by this time, enfeebled constitution! Alas!

Some struggle through, and as their new possessions make themselves conspicuous, a stronger and more indigestible diet is offered them; in fact among a certain class the sooner baby 'feeds like ourselves,' the cleverer the mother is considered, and the more delightfully interesting to the fond parents is the accommodating infant. Even in the higher walks of life I have seen gravy and potatoes given to a child of six months! (Surely everyone by this time must know that babies cannot digest starchy food!)

Baby No. 1 also often suffers from *over* feeding as well as from improper feeding. Mothers do not understand that for the first few weeks, or even months I might say, he requires a limited quantity of nourishment, and at stated regular intervals; but imagine that he is hungry or even starving, every time he cries. Quite a fallacy! Babies are more commonly over-fed through mistaken kindness than the reverse, though I have known two instances, both *first* babies, where the mothers literally starved their unfortunate little ones, and it was only owing to the happy intervention of skilled treatment that they survived, though in both cases with permanently impaired digestions.

Then, again, there is the never too much abused 'comforter,' which is sometimes considered part of baby's outfit, to convey any passing germ picked up from the floor to its victim day by day.

Then Baby No. 1 is frequently disturbed from its quiet sleep (one of the essentials of healthy infancy) to be shown in all his beauty to admiring relations and friends. This is a very great mistake—he becomes irritable and restless and loses the

habit of enjoying long and health-giving slumbers, and acquires that of taking short snatches of sleep which do him little good.

In addition to these varieties of maltreatment, the first-born is sometimes blessed with an over-anxious, fussy mother, who wakes her child up from his most peaceful repose to make sure that he is still alive! "So gentle were his respirations!" This type of mother consults every one she knows about her baby's imaginary symptoms, and tries endless remedies for ailments from which he is free. Another grave fault made by the inexperienced mother is that of allowing her baby to sleep in the same bed as herself. The plea of warmth is urged, but he will sleep quite sufficiently warm in his own cot, judiciously covered with woollen bed clothes.

Once more, Baby No. 1 is sometimes left for hours in the charge of the too juvenile nurse-maid; an accident happens, and poor baby is the sufferer!

Then we meet with the mother who means so well by *her* baby! She makes quite a cult of herself during the long prelude to baby's arrival, and afterwards when she is strong and well she undertakes the entire charge of the precious first-born herself. No hireling shall wash and dress *her* child. (It is this variety of mother who bathes *her* baby before the drawing room fire to be immediately carried through draughty passages to an ice-cold bedroom, who drives out with it late at night in an open dog-cart, rather than deny herself a pleasure, or trust it at home with the servants while she and her husband dine with friends. On these occasions baby's sleep is divided between the friend's spare room, its mother's arms in the open air, and its own cot when the parents return home! This mother believes that a mother's instinct is all that is required for the safe upbringing of her little one.

We have heard of the maternal instinct before, but unless a woman has more than this to guide her in the care of her child she is somewhat in the same predicament as those few unfortunate seamen who in a recent terrible shipwreck found themselves in charge of a boatful of helpless passengers, without compass, without rudder, without tiller, with no food or water, and with only a bailer on board! The maternal instinct among animals often leads to the wholesale destruction of their young, so should not be depended on alone.

A mother's instinct may help her to understand a good deal of her child's temperament, and her common sense will stand her in good stead, but she needs something more than these if the first-born is to be quite a success.

But how can a mother gain experience before she has had a baby of her own? may be very reasonably asked. There are several methods of learning about baby culture before the time comes when she must either bring into practice the teaching she has acquired, or when she must do the best she can by her own unguided, untaught instinct.

I would certainly not recommend a young expectant mother to consult any one or every one as to how she shall treat her baby, above all not the 'experienced' lady we have all heard of—who had had *nine* children and buried *six*! Rather should

she supply herself with some of the reliable books on the subject, now to be bought so cheaply, and instruct herself from them. Also, let her visit one or other of the excellent Institutions which are to be found now in all our large towns, where babies, often motherless ones, are being reared with all that is best and most judicious in matters of food and surroundings. Let her compare the children brought up under these conditions with those in the homes of her friends, where the mother's instinct and inexperience predominate.

When a hobby is taken up by an enthusiast, the first step is usually to buy hand-books on the subject, be it poultry keeping or apiculture. Other disciples of the same pastime are visited, their poultry houses or bee hives are closely inspected, their methods criticised or admired, and the advice of the most successful followed. Why should not the same course be taken when a nursery is about to form the centre of the home life.

That mothers should study baby life more than they have hitherto done is patent to all interested people. Let the mother's instinct, innate in every woman, be trained, educated, developed, just as a person with an ear for music, an eye for colour, trains them under the best teacher he can procure before he attempts to exhibit his skill. A mother's instinct is a talent and a dirigible one, but one too often kept wrapt up in its napkin of modesty until the time when it is wanted and when it should have been increased a thousand fold. Fads and fancies must be discarded and experiments shunned. One false step in the rearing of an infant may prove irrevocable, and it is possible if the child grows up he will be a silent reproach to his mother for his lack of health which handicaps him for life.

It is a false modesty which deters the mother, new to her condition, from making herself cognizant with all the necessary details of child birth and child culture; such reticence is the survival of mediævalism, when women in this condition did not venture across their thresholds. Most mothers take infinite pains and delight in providing as complete and beautiful a layette as their circumstances allow, then why should not they also prepare for their little one such a fund of useful information regarding its health and physical training, as shall lay the foundation of a sound constitution and hygienic habits?

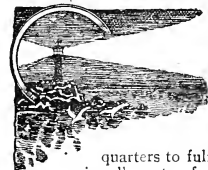
The last word has not been said yet on the all important subject of Baby-culture, nor will it be till England has wiped out the blot of her infantile death rate.

The tale of Herod fills us with horror, and although the motives and the methods of every mother are entirely different, yet the lamentable result is too frequently the same and especially so with the unfortunate first-born.

Dupanloup says:—"The richest years are those which have the finest spring." So should every expectant mother resolve that No. 1 shall have *his* fine spring, with no frosts, no blights, no accidents!

Editorial Notes.

The success that has attended our Work during the past year is such as to justify renewed hope and confidence in the hearts of all our Members and helpers.



A large number of converts to the humane life have been won; an immense amount of instructive literature concerning the Reforms we advocate has been sent forth from our Headquarters to fulfil its educative mission in all parts of the world; and a great influence of a humanising, ameliorating and uplifting sort has been exercised upon the minds and lives of multitudes of people.

On every working day throughout the year our Staff has dealt with an extensive correspondence, dispatched numerous packages or boxes of books and pamphlets, and interviewed many visitors and enquirers. Our Lectures and Meetings have been well attended and fruitful of results, and a most active propaganda has been maintained by our Members and co-workers which has produced an abundant harvest. In one Cathedral City alone our local leaders reckon that several hundred converts have been made during the past three years.

The progress and extension of the Food-Reformation, is plainly manifest everywhere, and a corresponding increase of humane sentiment is unmistakably evidenced. Our public journals in this and other lands are now openly advocating the bloodless dietary, proclaiming its advantages, publishing recipes of meatless dishes, and advertising proprietary substitutes for flesh-foods. This has now become general instead of exceptional and rare, and it speaks volumes.

A similar attitude towards our main ideal is now shown by a large and ever increasing number of Physicians, Municipal Authorities, Authors, Principals of Colleges and Schools, Commercial Firms, and Progressive Societies. The future is consequently full of promise, although there is still a lot of work to be done.

"The Order of the Golden Age" has played an important part in bringing about this hopeful change of public thought, sentiment and custom; and its useful and beneficent work deserves recognition and support. While many other workers and Societies have borne themselves nobly in the Crusade, and are entitled to their full share of the honour and credit, our own Society and its many voluntary labourers have done a lot of spade work which merits acknowledgment. I therefore commend its interests to all who realize the world's need of enlightenment concerning the close connection of Diet and Health.

The inarticulate cry of countless millions of sufferers from malignant and other forms of disease (most of which can most certainly be prevented), and the wail of agony that rises from the innumerable

abattoirs and slaughter-houses of Christendom, justifies this appeal to all who would serve mankind and lessen the world's pain, and who have the means to aid this practical form of Christian Endeavour. I trust that many of our readers who have not yet subscribed towards the cost of disseminating truth concerning the efficacy of purity in diet as a means of preventing disease and suffering, will see to it that the empty exchequer of our Society is replenished, so that our campaign against ignorance, physical transgression and cruelty may be vigorously carried on instead of being restricted and hampered on account of financial limitation.

Our official statement of Receipts and Expenditure which will shortly be issued to our subscribers, reveals a large deficit (notwithstanding that all our administrative, editorial, literary and platform work is gratuitously rendered). This deficiency must be met if our propaganda is to be maintained.

* * *

The Slaughter Scandal.

That public thought has now been profoundly moved concerning the Humane Diet question is ungainsayable, for this fact is proven by the recent publication in the *Daily Mail* of four consecutive stirring articles on "The Slaughter of Animals for Food," in which the horrors of Butchery were plainly described and denounced. On Decr. 19th, upon the appearance of the last of the series, this most influential of British journals printed a "leader" entitled "A Claim on Humanity," which contained the following sentences:

"We publish to-day the last of Mr. Galsworthy's arresting articles on the need for reform in the British methods of slaughtering animals for food. The case which has been set forth in them with such moderation and reticence is so strong that the public will not rest until the reforms which Mr. Galsworthy has indicated as necessary have been carried out."

"So long as millions of sheep, calves and pigs, are killed annually without being stunned, as a nation we are tolerating a crime against humanity."

"Our laws against Cruelty to animals are little more than a farce while the scandal of the slaughter-houses remains."

Thus has this great Wrong been exposed at last, in such a manner as to compel the whole British public to think about it. And no one can now deny that the protest which has been made incessantly in the pages of this magazine, and by the Society which it represents, during the past 16 years, concerning the barbarism of the flesh traffic, has been abundantly justified.

The following sentences from Mr. Galsworthy's articles will encourage all my co-workers to carry on the Crusade against this stupendous system of massacre, more vigorously than ever; for we know that not only are the grosser cruelties of Butchery needless, but that the flesh-traffic itself, with all the inevitable suffering involved in rearing, transporting and killing cattle for food purposes, can be abolished with distinct and manifold advantages to mankind.

"The thing is horrible, but it is necessary. Why drag it out into the light? Why make our thoughts miserable with contemplation of horrors which must exist?"

If it were true that the present methods of slaughtering animals for food in this country were necessary, if all the suffering they involve was inevitable, I should be the first to

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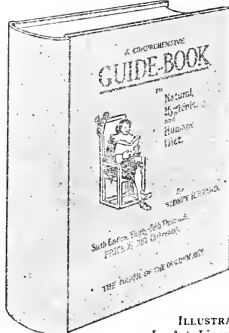
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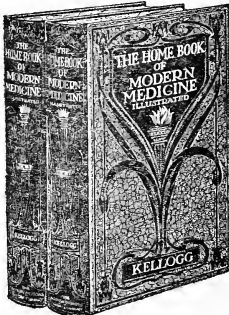
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You need it as a ready aid in cases of emergency or of sudden illness before the doctor comes, or when a physician is not at hand.

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It will give you just the information you are looking for and cannot find in any other work.

The Home Book of Modern Medicine, in addition to ordinary remedies, gives full directions for the giving of baths of all sorts, applications of heat, massage, Swedish movements or medical gymnastics, and other physical or physiological remedies which are always accessible; for example, this work gives twenty-five methods of relieving pain without medicines, every one of which is of great value.

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say: "Let us shut our eyes. . . ." It is just because this particular suffering is avoidable, that I feel we must face the matter if we want to call ourselves a decent people.

I am a meat-eater—we are nearly all meat-eaters. Well! We cannot sit down at present to a single meal without complicity in methods that produce a vast amount of preventible suffering to creatures for whom the least sensitive among us has at least a certain friendly feeling.

Consider the magnitude of this matter. The calculations of an expert give the following approximate numbers of animals annually killed in England and Wales: 1,850,000 beasts, 8,500,000 sheep, and 3,200,000 pigs. Is there any feature of the national life which can touch this for possibilities of preventible physical suffering? And is there any department so utterly neglected by public opinion and the Law?

If a donkey is beaten, a dog stoned, or a cat killed with a riding whip, the chances are that a prosecution will ensue. . . . for public opinion and the Law lay it down that the infliction of unnecessary suffering on animals is cruelty, an offence punishable by fine or imprisonment. But if in the dark and sacred precincts of our slaughter-houses some 8,000,000 sheep are killed yearly, without first being stunned; . . . if thousands of cattle, stunned by inexperienced young slaughtermen, require two or more blows of that primitive instrument, the pole-axe; if pigs are driven in gangs into a small space and there killed one by one while the others squeal in terror round their dead bodies; if all this preventible suffering is inflicted daily in our slaughter-houses, what does public opinion know of it, and what does the Law care?

Among the many things now tolerated in this country that are deprecated by Mr. Galsworthy are the following:—

"No general statutory regulations as to method of slaughter. . . . Slaughtermen not licensed; nor—except in slaughter-houses directly controlled by a Government Department (such as the Admiralty)—required by law to be proficient before they commence slaughtering. They learn in the great majority of cases on the live animal."

Concerning the methods of slaughter now adopted, he writes thus:—

"Cattle are almost universally stunned before their throats are cut. So far, so good! But they are still, for the most part, stunned with the pole-axe. This weapon produces complete unconsciousness at the first blow, if well wielded. *If not well wielded*—! . . . But on the first two beasts slaughtered before my eyes, the first blow of the pole-axe—wielded in each case by an experienced slaughterer—descended without effect.

Sheep, with few exceptions, are not stunned before they are bled. . . . The usual method in this country is to lay the sheep on a wooden crutch, and then to thrust a knife through the neck below the ears, and to insert the point from within, between the joints of the vertebrae, thus severing the spinal cord. In the hands of an expert this method is fairly rapid, but somewhat uncertain, the time which elapses between the first thrust of the knife and complete loss of sensibility varying, according to Professor Starling's observations, from five to thirty seconds. In the hands of an inexperienced operator it may be some time before death supervenes, and there can be little doubt that this method must be very painful to the sheep as long as consciousness remains.

At the best it is a somewhat difficult operation, and yet in practice is often entrusted to the younger and less experienced hands in the slaughter-house, the probable reason being that sheep are less easy to handle and do not give trouble when struck." (Admiralty Report). In other words the more helpless the creature, the less need for humanity.

I have reckoned that in the case of sheep alone the amount of needless suffering inflicted must amount to some 33,000 hours of solid uninterrupted death agony each year. (In this country alone. *Ed. H.G.A.*)

I attack no one in this matter; I blame no one, I am not in a position to—for the charge of callousness falls heavily on my own shoulders, who have eaten meat all these years without ever troubling as to what went before it. But I do trust that such of our legislators as may chance read these words may be moved for just a few hours out of their busy lives, to feel that it is their part, as gentle men, to save these patient dumb creatures, who cannot plead on their own behalf, from all the suffering that the satisfaction of our wants does not compel us to inflict on them.

If what I have written has seemed extravagant, he who reads has only to go and see for himself."

Athletic Victories by Frutarians.

On the 20th October, at Newark (New Jersey), U.S.A., the professional pedestrian champion, W. Kolehmainen—brother of the Olympic amateur prodigy—won the American Professional Marathon, covering the distance, 26 miles 385 yards, in 2h. 29min. 30½secs., *World's Record time*. He also beat *World's Record* for 25 and 26 miles, in 2h. 18min. 32secs. and 2h. 22min. 30½secs. respectively.

At the Stirling High School Sports on 21st September, the Half-Mile Scratch, One Mile Scratch and One Mile Handicap Races were won by G. H. Ramsey, an old boy, and now a member of the Polytechnic Harriers, whose running in the long distance races was the feature of the afternoon. In the Mile Handicap he held the post of honour and conceded starts up to 250 yards.

On September 24th, Kenneth Wilson, 8 years of age, member of the London Vegetarian Athletic Club won the Swimming Schoolboys' Championship of Bradford (open to competitors from Bradford Schools under 15 years of age). His victory secured him the "Lupton" Silver Cup for 12 months and the Gold Championship Medal. He also won the Diving Championship against 29 entrants, scoring 39 points out of a possible 40.

On the 22nd September Messrs. A. W. Gibbon and A. G. Hoath made a successful attack upon the Southern Roads Records Association's 50 Miles Cycling Record, completing the journey in the phenomenal time of 2h. 7min. 56secs., notwithstanding a strong north-east wind, and delay caused through the gates of a railway level crossing being closed.

On October 5th the same riders also broke the S.R.R.A. 12 hours, Tandem Record, covering the great total of 229 miles (raising the *World's Record* from 224½ miles).

Subsequent to his winning the Irish 50-miles Amateur Championship, F. H. Grubb joined the professional ranks, and immediately set to work upon the Irish Road Records. On October 10th, he lowered the Irish 100 miles Record by 33mins. 5 secs., covering the distance in 5h. 11mins. 12secs., and two days later he reduced the Dublin to Belfast Record by 1h. 4mins. 55secs., performing the journey of 102½ miles in 5h. 21mins. 5secs.

Grubb has now gone to Paris to accustom himself to paced racing upon highly banked tracks, and he should prove a worthy British representative in the Continental six-day and road races, in which he hopes to take part. He is now 25 years of age, has been a strict frutarian for five years, and is also a non-smoker and total abstainer. I wish him all success in his new career.

At the National Sporting Club, on 11th November, Fred Welsh won the Light-Weight Boxing Championship of Great Britain and Lord Lonsdale's belt in a contest of 20 rounds, easily defeating Matt Wells, the previous holder. The *Daily Chronicle* stated, "Welsh's was a display of boxing that left one wondering how the art could be brought to such a high degree. Wells is a fine boxer, but in this contest he was hit so frequently that he might have been the veriest novice."

On December 16th Welsh met Mehegan, the Australian Champion, in a match for the World's Championship, a stake of £3,000, and the valuable trophy. The contest of twenty rounds was described by the *Daily Mail* as one of the best, gamest and cleverest ever seen in England, and when the fruitarian was declared the victor, his opponent openly admitted that "the best man had won." After this exhibition of skill and stamina in the prize ring, we shall hear less nonsense about Englishmen needing "good old roast beef" to enable them to hold their own in the world; for this fight was "fast, clean and clever" from start to finish, and must have put a tremendous physical strain on both combatants.

We have received a photograph of the brothers Bacon, amateur Champion Wrestlers, in a classic pose, and it is now on exhibition at the O.G.A. Headquarters. These exponents of wrestling are strict fruitarians, and the appended particulars of their performances in important events should prove interesting:—

S. V. Bacon. 1908, Middle weight catch-as-catch-can Champion of the World, Olympic Games, London
1910—Heavy Weight catch - as - catch - can Champion of England, and 13-stone Graeco-Roman Champion of England.

1911—British Empire Wrestling Champion, Crystal Palace, London, 11½-stone catch-as-catch-can Champion of England. 10½-stone catch-as-catch-can Champion of England. 11-stone Graeco-Roman Champion of England.

E. H. Bacon. 1908, Diploma of Merit, in competition for Middle weight catch-as-catch-can World's Championship, Olympic Games, London.

1909, 11-stone Graeco-Roman Champion of England. Runner up 11½-stone, Cumberland and Westmorland style, Championship of England.

1910 and 1911. — 11-stone Graeco-Roman Champion of England, and runner up 11½-stone catch-as-catch-can Championship of England.

The brothers Bacon represented Great Britain in the Olympic Games at Stockholm in 1912, but were unsuccessful through being erroneously entered for the Middle instead of the Light Weights.

The daughter of one of our Members (Mr. J. H. Cook, Birmingham), has, at the age of 3 years, ridden 10 miles on a bicycle without assistance, the photograph of this youngest British cyclist (at our headquarters) shows her to be a bonny child. She has been fed chiefly on 'Nuto Cream' since she was seven months old.

* * *

A Noteworthy Book.

A volume that is well worthy of a place in the library of every food-reformer and student of advanced thought has recently been issued by Mr. John M. Watkins. It is entitled "Addresses and Essays on Vegetarianism" by the late Anna Kingsford, M.D., and Edward Maitland, M.A. (224 pp.) and in addition to much interesting information concerning the labours of these apostles of the humane life, to uplift thought and sentiment in Christian countries, it contains many of their lectures and addresses on the spiritual necessity for abstinence

from flesh-eating, which attracted such attention when they were delivered.

So weighty are some of their utterances on this subject, and so calculated to advance the Food Reform Cause, that I have printed a selection on page 116 in the form of an article.

Our readers will at once apprehend that the aims and objects of the Authors were the same as our own, and many will wish to read the whole of the book. In anticipation of this desire, copies have been stocked at our Headquarters, price, 2/- net (2/3 post free) or in cloth boards, 3/6 net (3/9 post free).

Some of our Members may possibly be interested to know that these two prophetic teachers of Humanitarianism and Esoteric Christianity have on many occasions since their transition made known to the leaders of our Movement their interest in the work of "The Order of the Golden Age," and their readiness to help it in every possible way. And important aid has been rendered by them.

Realizing how imperatively necessary it is that the carnal diet of Christendom should be deprecated and abandoned—as an essential preliminary to any clearer popular understanding of Christian ethics and spiritual truth, it is but natural that our Work should command their sympathy—for it is in many essential points a continuation of their own evangel, although in a simpler and more popular form.

Dr. Anna Kingsford studied medicine in Paris for seven years and was the first woman to be admitted to the degree of Doctor of Medicine in that City. She went through this ordeal (at a time when the physiological torture of animals in the laboratories was so ruthless and extensive as to make the place a veritable inferno) in order to be able to fight Vivisection more successfully, and to prove that the highest Medical Diploma could be obtained without actually witnessing a single vivisectional experiment.

She was the first President of the Theosophical Society in England, and her eloquence and grace as a public speaker were remarkable, as also were her gifts as a Seeress.

As joint Author with Mr. Maitland of the book entitled "The Perfect Way; or the Finding of Christ," she will ever be remembered as a great spiritual teacher. In addition, she was one of the world's foremost advocates of justice and mercy for the animal creation.

* * *

Seldom has the world witnessed a more striking object lesson concerning the operation of Karmic law in connection with tyranny, than that provided by the

Balkan War; and this latest illustration of the slow but sure grinding of the "mills of God" furnishes much food for thought. The retribution that has overtaken the Turkish nation—the Nemesis caused by centuries of cruel domination and flagrant abuse of power, should teach the nations, that in the long run, it does not pay to trample upon the weak, to ignore elementary rights, and to crush the defenceless; and that although such action may be permitted for a time, the Powers that rule our Universe see to it that the full penalty is paid at last.

How unexpectedly such results are brought about! How majestic this emphasis of the ability of the Tribunal of Heaven to avenge and repay! Who of us that remember the time when the Bulgarians were being freely massacred, impaled, tortured and burnt, would have dreamed that in a few decades they would be dictating terms at the gates of Constantinople, and that their Pharaoh—Abdul Hamid, popularly known as “Abdul the damned,” would be a dethroned prisoner?

What a reversal of conditions, and demonstration that God stands behind the handwriting on the wall. What a source of encouragement to all who are striving in face of apparently hopeless circumstances, to redress long-standing evils that are strongly entrenched in racial selfishness!

This calling of world-wide attention to the operation of National Karma—the Law that every people, as well as every individual, must reap what is sown—will yield good results, and hasten the time when Justice and Righteousness will prevail in the Councils of the Nations rather than diplomacy of the unscrupulous and Machiavelian sort.

Many who have suffered are innocent of any direct and personal participation in the maltreatment meted out to the Macedonians, but as units of a constitutionally governed State which has refused to give its subject races elementary justice, they are involved in the Karmic catastrophe that has overtaken their country. In these democratic days this lesson should exert a beneficent influence upon public opinion.

Our war-correspondents have described with unusual eloquence and force, the burning desire of the Bulgarian soldiery to reach their hereditary foes and to engage them in a death struggle hand to hand. Hence most of their victories have been won by reckless and heroic bayonet charges and individual combats. With the Servians and Montenegrians it has been the same; and harrowing descriptions have been given of battlefields strewn with the dead, locked in each others arms in fierce embrace after fighting with knives and teeth.

All this points to racial hatred of a terrible and unusual sort, and at least suggests that these Balkan troops have sub-conscious recollection of the sufferings inflicted upon them and theirs in a previous life, if not in the present one.

Such thoughts make one realize that the only wise policy in life is to inflict injury upon none, and to be just and kind to all.

* * *

Artificial Milk and Cheese.

An important discovery has been made by German chemists, who have succeeded in making milk from the Soya bean. Its composition is almost identical with that of Cow's milk and the taste is, in my opinion, very similar, but the inventors claim the following advantages:—

(1) That this milk is far more readily digested than the best cow's milk.

(2) That it is richer, more nutritious and more wholesome.

(3) That its freedom from animal matter and its special process of manufacture is a guarantee of the non-existence of bacilli, so common in ordinary milk.

(4) That while superior to cow's milk for “family” use, it can be graded, as may be required, by members of the medical profession, to meet the special needs of infants and invalids.

(5) That the milk will be uniformly the same, and while cow's milk varies, *Synthetic Milk* will be always up to standard.

(6) That the purity of the product is assured: it will be poured direct from the machine into bottles and sealed.

(7) That such milk will keep longer than that of the cow, and can be delivered in much better condition, the usual transit by rail being entirely done away with.

(8) That consumers will have the benefit of purchasing at a much lower price than is now paid for best cow's milk.

It is proposed to open a factory in London with a plant capable of turning out 20,000 quarts of milk twice in 24 hours, to be followed later by other factories in the London districts and Provinces. The prime cost of the milk is 1d per quart.

The first English factory will be under the direct control of the *Synthetic Milk Syndicate, Ltd.*, 265, Strand, London, W.C.

Excellent cheese can be made from this milk, and the inventors have also discovered how to make “artificial meat.” The Food Reform Movement should derive much help from this latest triumph of legitimate scientific research.

* * *

One of the most important Meetings of the past quarter took place in Bombay, under the presidency of Mr. G. B. Coleman (Manager and Proprietor of *The Times of India*).

Prof. G. Robertson, B.Sc., proclaimed the many advantages of Vegetarianism, and deprecated slaughter for food. Mr. J. J. Vemadala M.A., LL.B., who is one of the best speakers in India, affirmed and demonstrated that flesh diet is unnatural, unnecessary and injurious; that every rational being should abstain from it for his own benefit and that of his fellows, and that non-destruction of life (unless there is real necessity), is the teaching and command of the highest religions. He eulogised the labours of our two Indian Councillors, Sheth Gulabchand Jhaveri and Mr. Labshankar Laxmidas, and commended the work of The Order of the Golden Age to those assembled—explaining our modus operandi, and reading a letter from our Hon. Secretary which invoked the aid of philanthropists in order that the maintenance and extension of our humane propaganda may be rendered possible. The Chairman heartily endorsed this recognition of the extensive influence of our Society and its literature in India, and declared that it deserved encouragement.

A donation of £50 recently sent by H.H. The Thakore Sahab of Gondol, confirms this evidence that leaders of thought and Native Rulers are beginning to realize the value and utility of our work, as a means of saving the younger men of India from lapsing into the flesh-eating habit and the intemperance which usually follows it in their case. I trust that other Rulers and Princes will also help us to continue this propaganda.

* * *

At the 23rd International Cookery and Food Exhibition opened at the Horticultural Hall, on Oct. 29th, the highest award (a silver cup) for the best non-flesh dinner of four courses was carried off by Sister Francesca, of the Lady Margaret Hospital. For Invalid Fruitarian Trays every award (including a

silver cup, a bronze medal and certificates of merit) was carried off by nurses from this Fruitarian Hospital.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

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Miss Alice M. Buchan ... 1 5 0	Mr. E. Roome de Marsac ... 5 0
Miss L. A. Butterworth ... 5 0	Miss Maxwell-Muller ... 10 0
Mr. W. Butterworth ... 3 6	Mrs. McJannett ... 2 6
Mr. N. C. R. Campbell ... 2 6	Mrs. Mackenzie ... 10 0
Capt. Walter Carey, R.N., and Mrs. Carey ... 51 0 0	Miss L. Macnaghten ... 5 0
Madame de Champlin ... 2 1 0	Mr. D. W. Miller ... 3 0
Miss "Cissie" ... 5 0	Mrs. Ruby Mitchell ... 10 0
Miss Nan Cobbold ... 2 6	Miss Lillie Moore ... 2 6
Mrs. Emile Cohn ... 2 6	Mr. Fred Muhlhausen ... 4 2
Mrs. Cooper ... 2 6	Mohammed Eff. Mustafa ... 3 0
Mr. H. Cowell ... 2 6	Miss Nagle ... 7 6
Mrs. Crutenden ... 3 0	Mr. Nand Lal Karanpura ... 2 6
The Dowager Countess of Drogheda ... 5 0	Mr. Nand Lal Mehta ... 2 6
Miss Dunbar ... 3 0	Mr. John Naylor, J.P. ... 10 0
Mrs. E. Derrick ... 4 1	Mr. H. E. Payne ... 2 6
Mr. Lala Parabha Dial ... 2 6	Mr. Henry C. Naylor ... 1 0 0
Mrs. Doyle ... 5 0	Miss Margaret O'Shea ... 1 0 0
Mrs. J. G. Dunn ... 4 1	Mrs. Vernon Mellor ... 2 6
Mrs. C. W. Earle ... 4 0	Mr. W. Brabazon H. Parker ... 4 1
El Sayyed Mohammed El-Rehary Eff. ... 3 0	Mr. G. Parkinson ... 2 6
Miss Edgewood ... 10 6	Mr. J. H. de Pass ... 10 0
Major J. Graham Edwards, R.A. ... 10 10 0	Mr. E. L. Price ... 2 6
Mrs. Frevillier ... 2 6	Mrs. Godfrey Pearse ... 3 6
Mr. A. Fieldhouse ... 5 0	Mr. T. Perry ... 5 0
Mr. T. M. Fielding ... 5 0	Mr. C. H. Piper ... 2 6
Capt. F. Grenyer ... 5 0	Mrs. Piper ... 2 6
Miss Cunningham Graham ... 1 10 0	Miss C. M. Pollock ... 1 0 0
Mr. Roger Hall ... 5 0	Mr. E. L. Price ... 2 6
Mr. S. E. Hart ... 6 0	J. E. R. ... 5 0
Miss E. A. Harwood ... 5 0	Miss Mary Rankin ... 2 6
Mrs. Hecht ... 2 6	Mrs. Raymond ... 2 6
Mrs. Andrew Henderson ... 5 0	Mr. Otto Reimann ... 2 6
Mr. A. Hewitt ... 2 6	

£ s. d.	£ s. d.
Mr. H. H. Richardson ... 2 6	Mr. James Taylor ... 5 0
Mr. M. Ringrose ... 5 0	Dr. J. B. M. Thomson ... 2 6
Mrs. R. Robertson ... 4 0	Miss Jessie Thorpe ... 2 6
Dr. H. A. Roomer ... 2 6	Mr. B. Varese ... 10 0
Mr. Alexander Ross ... 5 0	Dr. T. G. Vawdrey ... 2 6
Mr. and Mrs. William Charles Rowe ... 8 0	Mr. F. E. Walshe ... 5 0
Mr. R. Rymer ... 2 6	Miss C. Ward ... 5 0
H. H. The Tinker ... 5 0	Mrs. Warren ... 2 6
Saheb of Gondal ... 50 0	Mr. E. A. Webb ... 1 0 5 0
Mrs. Sargeant ... 1 3 0	Mrs. F. E. Wickes ... 4 0
Mr. Geo. Savage ... 5 0	Mrs. Herbert H. Williams ... 1 2 6
Mohammed Eff. Safwat Fahmi ... 3 0	Mr. Howard Williams, M.A. ... 2 6
Mr. Harry Shaw ... 5 0	Miss Beatrice E. Woods ... 12 0
Mr. W. A. Sibby ... 2 6	Mrs. F. W. Woods ... 5 0
Mr. R. P. Solomon ... 2 6	Mrs. Wyndham ... 1 0 0
Mr. K. H. Talevarkhan ... 2 6	Mrs. Yaldwyn ... 2 6
Miss H. L. Rose-Terry ... 1 0 0	Mrs. F. Yorke-Smith ... 3 2 6

Miss Marjorie Lutyens writes as follows concerning the benefit that has come to her through the work of the O.G.A.

"Ever since I can remember I had suffered from terrible pains in my back and neck, also from very severe headaches. When I was a child the Doctors said I was outgrowing my strength and should get all right. When grown up I went to many Physicians, including Specialists, but became more and more subject to headaches and to pain in my back; sometimes it was so bad I hardly knew how to bear it while I was working, my digestive organs being in a hopeless state.

The Doctors did what they could, but did not cure me. One specialist gave me the strongest brain tonic he dared give, but it only helped me for a time; of course that was only for the brain; the pain in the back and digestive troubles did not concern him. Another specialist, on my telling him of what I suffered, said "All women have back-aches, and as you have a long back so you have a long and big ache."

After struggling on for many years I became determined to try and find out for myself why it was I had this pain, which all the doctors called "Chronic neuralgia of the nerves of the spine." They only gave me vile stuff to pour into my wretched inside, whence I suppose the digestive trouble, or gave me stuff to paint my back some vivid colour. But no one thought of the cause or told me why I had those pains.

One day, now nearly four years ago, a friend and I were in the Tube Railway and we saw the O.G.A. advertisement, and went the very next day to see and hear what they had to tell us. We found a Lecture was just going to be given, so we heard it, and afterwards got into conversation with the Doctor who had lectured. We told him that for a long time we had been most anxious to give up eating meat from a humane point of view, but we could not do so if it would make us ill. He laughed and said that instead of making us ill, our health would become better and that we should benefit in every way.

From that day we started the fruitarian diet—four years ago next spring. I am thankful and deeply grateful that I have now neither headaches nor pain in my back. I am delighted to tell everyone what the diet has done for me, for it has given me what hitherto I never remember having, Good Health. I can now work really hard, and I feel well and fit."

The Simple Life and Health-Food Exhibition. For the fourth time this interesting Exhibition is to be held at the Caxton Hall, Westminster, on April 15th to 18th inclusive, and this year it will be more interesting than ever. The Lectures, Conferences, Exhibits and Side-shows are all expected to eclipse anything previously accomplished, and I hear that 'Morris Dancing' will be among the things demonstrated. The Fruitarian Restaurant will be superintended by Miss Louie Smith (Salon of Health Cookery), and the list of

Patrons is headed by the Duchess of Rutland and the Marchioness of Downshire. Enquiries and applications for stalls, etc., should be made to Mrs. Schofield, 22, Great Portland Street, W., whose excellent organization of the Exhibition last year won so much appreciation and eulogy from all who were concerned. The Exhibition is officially declared to be organized "to teach the nerve-ridden man of to-day how to find Health, Peace and Happiness." This is a most worthy object, but I would like to emphasize also the value of this instructive undertaking in connection with the welfare of the new generation; for it will greatly tend to save our young people from some of the dire results of ignorance that have afflicted their parents. Needless to add, the O.G.A. and its members will participate and render all the help possible.

* * *

Forthcoming Lectures.

Members and subscribers are invited to attend any of the following Lectures at our Headquarters and to introduce their friends, so as to make them acquainted with the Aims and Work of The Order. The Reception which follows each Lecture affords an opportunity to ladies for obtaining information concerning any aspect of Dietetic Reform, and also enables them to meet and converse with others who have experience in this matter.

January 15th, at 3.30 p.m., Mr. H. Baillie-Weaver, "Vegetarianism in Relation to other Reforms."

February 5th, at 3.30 p.m., Miss Norah O'Shea, "One Essential Factor in Food Reform."

February 19th, at 3.30 p.m., Mrs. Despard, "Theosophy and Life's Problems."

March 5th, at 3.30 p.m., Mr. Roy Horniman, "Why Vivisection is Indefensible."

April 2nd, at 3.30 p.m., Dr. Hector Munro, "The Physician in Relation to the State."

April 16th, at 3.30 p.m., Dr. Dudley D'Auvergne Wright, F.R.C.S., "The Heart, the Head, and the Hand in Daily Life."

* * *

Another

Fruitarian Sanitarium.

It is a sign of the times that Sanitariums in which natural remedies, fruitarian diet and the most progressive therapeutics constitute the treatment, are increasing in number everywhere. The latest, and one of the best of these, has been established at Stanborough Park, Watford, in a beautiful estate of 55 acres, and it is managed on the same principles as the great and world-famous Sanitarium at Battle Creek, Michigan (which employs about 300 nurses). The institution, which is affiliated to 34 similar establishments, is likely to become a centre to which invalids will flock in search of renewed health. On the same estate is a large factory for the production of Health Foods, owned by the International Health Association (the manufacturers of the well-known nut meats, 'Protose and Nuttose,' and the super-cooked whole wheat cereal food called 'Granose,' which is so deservedly popular among hygienists and food reformers). Our readers would do well to mention this important centre of influence and help to their friends.

Modern Scientific Gardening

(OLD AND NEW WISDOM).

By E. WRIGHT FOLDBY.

The name of Sir Thomas More, the famous Chancellor of Henry the Eighth, is known to most educated persons. The charm of his wisdom, his character, and his learning endeared him to all Englishmen, and so high was the opinion of him in other countries, that when the Emperor Charles heard of his death at the hands of his brutal master, he said to the English Ambassador, "This will we say, that if we had been master of such a servant we would rather have lost the best city of our dominions than have lost such a worthy councillor."



Food reformers in particular, who are often accused of being "Utopian" in their ideas, should be acquainted with this great man's "Utopia," or description of an imaginary land where all things are as they should be. For his views of temperance in living, of the right uses of wealth, and above all of "husbandry and tillage," make very strongly for our side of these debated questions. In the Introduction to the famous "Utopia," the then state of agriculture in England is discussed, and Sir Thomas gives his opinion on the dangers of large tracts of grazing land. "For," he says (I compress his arguments), "your sheep, that want to be so meek and tame, be now become so great devourers that they eat up and swallow down the very men themselves. For the noblemen and gentlemen leave no ground for tillage; they enclose all into pastures. Therefore, that one covetous cormorant may enclose many thousand acres of ground together, the husbandmen be thrust out of their own, and must needs depart away. For one shepherd or herdsman is enough to eat up that ground with cattle, to the occupying whereof with husbandry many hands were requisite, and this is the cause why victuals be now in many places dearer. And though the number of sheep increase never so fast, yet the price falleth not one mite, because there be so few sellers."

This is a very striking passage, viewed in the light of nearly four centuries' experience, and the world at large will probably have increasing occasion to realize the justice of the last statement, as the great Trusts strengthen their hold upon meat and other so-called necessities of life. And we may very well suppose that even the wisdom of Sir Thomas More failed to foresee the full extent of the calamity that would turn the fruitful fields of England into little else than pasture land, almost empty of human life save for the occasional figure of a shepherd or a drover.

One can but regret that coming so near the truth in the ideal picture which he drew, Sir Thomas More's great wisdom did not lead him a step further to the advocacy of a diet which in its simplicity and

healthfulness would have restored the Golden Age to the country of his dreams. But there is much in this famous book which should arrest our attention, and all food reformers should make themselves acquainted with it. If the form is antique—though many will relish it the more for that—the wisdom is ever new; and if some of its dreams have been realized, especially those relating to the condition of the working classes, and the condemnation of so-called sport, still much remains to be striven for by one and all.

A striking commentary follows in this remarkable passage from Prince Krapotkine's book "Fields, Factories and Workshops." The Prince says:—

"The British Nation does not work on its soil, and the would-be economists complain that the soil will not nourish its inhabitants.

"I once took a knapsack and went on foot out of London through Sussex. Neither round London nor still less further south did I see men in the fields. In the Weald I can walk for 20 miles without crossing anything but heath or woodlands, rented as pheasant-shooting grounds to 'London gentlemen,' as the labourers said.

"Later on I saw the rich fields of the Midland Counties; but even then I was struck by not seeing the busy human labour which I was accustomed to admire on the Belgian and French fields.

"Again, taking Harrow as the centre, I could walk five miles towards London and see nothing east or west but meadow land on which they hardly cropped two tons of hay per acre. And that within ten miles of Charing Cross, close to a city with 5,000,000 inhabitants, supplied with Flemish and Jersey potatoes, French salads, and Canadian apples. In the hands of the Paris gardeners, each thousand acres situated within the same distance of the city would be cultivated by at least 2000 human beings, who would get vegetables to the value of from £50 to £300 per acre.

"In some undoubtedly fertile parts of the country things are even in a worse condition. My heart simply ached when I saw South Devon and learned to know what permanent pasture means.

"Field after field is covered with nothing but grass three inches high and thistles in profusion. Twenty, thirty such fields can be seen at one glance from the top of every hill. In every direction I could see abandoned cottages and orchards going to ruin. A whole population has disappeared. And this in a country endowed with a most fertile soil and a climate which is certainly more congenial than the climate of Jersey in early spring and summer.

"The Frenchman obtains from the soil nearly all the food that he and his cattle consume, and he exports to this country £10,000,000 worth of food produce. If the cultivable area of the United Kingdom were cultivated as the soil is cultivated on the average in Belgium, the United Kingdom would have food for at least 37,000,000 inhabitants and might export agricultural produce without ceasing to manufacture it so freely as to supply all the needs of a wealthy population.

"A legion of workers have created of late a quite

new agriculture. They smile when we boast about the rotation system having permitted us to take from the field a crop every year, or four crops every three years, for their ambition is to have six or nine crops from the very same plot of land during the twelve months.

"They do not understand our talk about good and bad soils, because they make the soil themselves and make it in such quantities as to be compelled yearly to sell some of it; otherwise it would raise the level of their garden by half an inch every year. They aim at cropping, not five or six tons of grass on the acre, as we do, but from fifty to a hundred tons of various vegetables. That is where agriculture is going now.

"As to fertile soil, it is now a usual stipulation of the renting contracts of the Paris Nursery gardeners that the gardener may carry away his soil down to a certain depth, when he quits his tenancy. He makes it, and when he moves to another plot he carries his soil away with his other belongings.

"On M. Ponce's orchard—or Marais—of two and seven tenths acres, are grown every year, for instance, more than 20,000 lbs. of carrots; more than 20,000 lbs. of onions, radishes and other vegetables; 6,000 heads of cabbage; 3,000 of cauliflower; 5,000 baskets of tomatoes; 5,000 dozen of choice fruit, and 154,000 heads of salad; in short a total of 250,000 lbs. of vegetables. The soil was made to such an amount out of forcing beds that every year 250 cubic yards of loam had to be sold.

"No less than 2,125 acres are cultivated in that way round Paris by 5,000 persons, and not only are the 2,000,000 Parisians supplied with vegetables, but the surplus is sent to London.

"With only 36 yards of frames for seedlings, vegetables are grown in the open air to the value of £200 per acre, and this is entirely due to the high crops of the plainest sorts.

"Let me add that all this wonderful culture is a yesterday's growth. Now the Paris gardener not only defies the soil—he would grow the same crops on an asphalt pavement—he defies climate. His walls, which are built to reflect light, and protect the wall-trees from the northern winds, have made a rich southern garden out of the suburbs of Paris. He has given to Paris the "two degrees less of latitude," after which a French scientific writer was longing; he supplies his city with mountains of grapes and fruit at any season, and in the early spring he inundates and perfumes it with flowers. But he does not grow only articles of luxury. The culture of plain vegetables on a large scale is spreading every year.

"As to the necessity of creating, for the earlier life of the plant, a warm soil and atmosphere, forty years ago Leonce de Lavergne foretold that the next step in culture would be to warm the soil. Heating pipes give the same result as the fermenting manures, but at a much smaller expense of human labour. And already the system works on a large scale, and through it the productive powers of a given area of land are increased more than a hundred fold.

"The 'means of existence' drawn from the soil in France have grown about fifteen times quicker than the population, thus falsifying the saying of Malthus that population grows too rapidly, and that the new-comers find no room at the feast of nature.

"Another illustration may be taken from Jersey. The soil of Jersey which consists of decomposed granite, with no organic matter in it, is not at all of astonishing fertility, and its climate, though more sunny than the climate of these isles, offers many drawbacks on account of the small amount of sun heat during the summer, and the cold winds in spring. At the beginning of this century the inhabitants lived chiefly on imported food.

"It is well known that for the last thirty years the Jersey peasants and farmers have been growing potatoes on a great scale. Quite a system of culture for the purpose has been worked out by the collective intelligence of the peasants. From 50,000 to 60,000 tons of potatoes, valued at from £260,000 to £500,000 according to the year, are exported every summer, and if the local consumption be taken into account we have at least 60,000 to 70,000 tons that are obtained from no more than 6,500 to 7,500 acres. Ten to eleven tons is thus the average to the acre, while in this country the average is only six tons.

"Suffice it to say they obtain agricultural produce to the value of £50 to each acre.

"But new horizons are continually unveiled. At a recent contest in Minnesota thirty tons of potatoes had been grown on one acre. The little that has been said shows that we have no right to complain of over-population, and no cause to fear it. Our means of obtaining from the earth whatever we want, under any climate and upon any soil, have lately been improved at such a rate that we cannot foresee yet what is the limit of productivity of a few acres of land. The limit vanishes in proportion to our better study of the subject, and every year makes it vanish farther and farther from our sight."

These two voices, separated by so many centuries, the one predicting, the other voicing the fulfilment of the prediction, should be heard with interest and attention.

A Self-made man should not worship his Creator.

To be honest, useful and kind, this is to live in two realms at once—in Heaven and on Earth.

No one knows his possibilities of attainment until he becomes acquainted with himself.

He is most truly a messenger of God who loves; nor can preacher nor priest inspire others save as they love and serve.

Since England chose to have a few rich men rather than many strong men, and let the countryside go hang, the stronger and the harder have side from it, and there is something parasitical and unreal in the life which is left.

The Joys of Life.

By J. S. F. MILLER.

"Where men toil and suffer, there am I among Mine own;
When the tired workman sleepeth, there am I with him alone;
Never more thou needest seek Me, I am with thee everywhere;
Raise the stone and thou shalt find Me, cleave the wood and I am there."
Traditional Sayings of Jesus.

The woes of life have been too often chanted forth with a great burst of sound, and we, as though fascinated by its lugubrious beauty, have bent our heads and heard.



We have thought of death and the grave, of the sins and miseries of the race, of lost opportunities and days beyond recall, of buried hopes and empty dreams, of the diseases to which our flesh is heir, the curses of heredity and environment, and the black, blank future with its poison berries

lurking on every hand to ensnare the unwary, until our cold and aching eyes look out at last upon our little lovely planet-world as upon a thing of unmitigated evil—a blot on the face of the illimitable and everlasting space.

Yes, life holds sorrows and tears enough, it is true, but to everyone with a clear conscience, and a body not racked with pain, there are joys enough to go round. And so we stand fronting the east of the gale, with the morning dews of life watering the garden of our hearts and minds, till songs rise to our throats and smiles to our lips, and we turn to give to our fellows a portion of the spirit which we have received.

From the indisputable fact that life has many sorrows, in natural sequence it follows that it holds as many joys. Gladness cannot exist without sorrow, any more than light can exist without shade. Moreover, knowing the educative value of pain as well as sorrow, and the tameness of an untroubled life, we have no desire to try as yet the existence of Rasselas, Prince of Abyssinia, in the "Happy Valley."

Life has its joys—vast, free, illimitable, physical, mental, moral, psychical, spiritual—one of the greatest being that of conquest over difficulties. Are we "too busy" to live—too steeped in the material cares of a materialistic world, growing "less and less—a mote, a point?"

The greater we grow, the more songs of joy have we to sing. Why should the beauties of life be to us less than its evils? Why should the sky with its delicate floating motions and coloured loveliness be less real to us than the solid earth beneath our feet?

No line of demarcation may be drawn 'twixt things visible and invisible. The one glides insensibly into the other, as the shadow into its substance, and ere we realize it we have passed from the rocky land of solidity into the golden kingdom of dreams and imaginations.

The kingdom of the Imagination is as real a one as that of the senses. A thing does not cease to be

less real because we cannot touch it, or sense it with one or other of the orthodox number of our senses. There are sounds which we cannot hear, colours that we cannot see, innumerable objects in interstellar spaces which defy astronomical discovery, but which none the less affect us, because they *exist*.

A lady once said to the great Turner, "I never see such colours." His reply is *voluminously* terse, "No, madam, don't you wish you could?" Many are deaf to the entreaties of the natural world, which tries to win us by every means in its power—by emitting fragrant, memory-awakening scents from the flowers and leaves and the upturned earth in the early morning, by sylph-like forms on the sky and land, by musical rivulets with their pleading voices. To those who will not hear her, Nature's mysteries are unvalued, for they are unknown. The mystic *oneness* with the visible world, as with the invisible, is never realized, and the heart, hungry and hollow, burns itself out in the barren blackness of its own parched land.

Oh, pity us, and touch us in time, O Nature, lest we go down to our graves with all your mysteries unloved and unexplored!

The great thinker and artist, Jean Francois Millet, wrote with that tender earnest solicitude which only those whose hearts beat in unison with his can understand. "Ah, I wish I could make those who look at what I do, see the splendours of night! I wish I could make them hear the songs, the silences, the rustlings of the air; I wish I could make infinity perceptible."

Who know better than he the splendours and glorious realities of the world of beauty and imagination, he to whom the trees and the skies spoke and spoke not in vain. He writes: "I heard the voice of the trees. The surprises of their movements, their varieties of form and even the strangeness of their attraction to the light suddenly revealed to me the language of forests. This whole leafy world was a world of the dumb, whose signs I guessed and whose passions I discovered."

Though the pessimist is still abroad he is overshadowed by the optimistic altruist, who, because he sees the inner deep harmony of things unites cause and effect, and consequently is a bringer of hope to men.

Emerson speaks (and we hear his deep thrilling voice); "In this refulgent summer it has been a luxury to draw the breath of life," and Walt Whitman's "Song of Joys" communicates a throb of poetic fire to the soul which few books can give.

This poet *lived* whilst he lived, and taught unsparingly to others that incalculable wealth lay outspread around them.

"Common life, its wants and ways," did he "set forth in beatutious hues."

The great soul inbreathes the beauty of the field of glittering stars above his brow; the swift-flowing silver streams; the fields of golden buttercups lifting their frail cups from the earth; the air full of sweetness and song; the country banks brimming over with luscious richness; the blazing sun going down

hot and full across the ocean; the ships at sea with sails outspread, and the purple thunder clouds rolling up; he feels every man his uplifting friend and not his foe; turns to the inner wealth when his environment lacks the rest and beauty which he would desire; and rests peacefully in the dream world at night believing that "Somehow good will be the final goal of ill."

The old Persian proverb says, "Either death or a friend," and running upwards through the gamut of joys we end in realizing that the joys derived from nature, sculpture, painting, music, sink into nothingness when compared with the perfect happiness resulting from the communion of two earth-perfect souls, to whose psychic unity there can come no break, for the so-called barriers of time and space cease for them to exist. Intercommunion with the real ego, and sympathetic oneness with our spiritual kin, form the sublimity of life.

Food Reform versus Disease.

By CAPTAIN WALTER CAREY, R.N.

When advocating the advantages of the system of living, called "Vegetarian" or "Fruitarian" we food-reformers often feel that, from the listener's point of view, it must seem that too much is claimed. For in addition to obtaining the satisfaction of emancipation from the cruelty and disgusting horrors connected with the procurement of flesh for food, and many practical advantages such as economy, pleasanter dishes, etc., we state that this system of dietetics tends to produce in our naturally non-carnivorous bodies a marvellous condition of health and well being. And that we possess scientific knowledge in which lies the cure for almost every ill that torments humanity, and that to-day is revolutionising Medical practice.

This is a very large order, and we are not surprised at finding that people are sometimes slow to realize that it is actually and literally true: especially when we consider the traditions nearly all were brought up in, and the strenuous opposition of some members of the old school of the Medical Profession, to whom the idea of curing disease by so simple a remedy is rank heresy.

It may therefore be of interest to readers of *The Herald* if I tabulate some cases of sick people personally known to myself who have derived benefit by giving this new method a fair trial. They are as follows:—

(1) A business woman who had suffered from severe indigestion since she was a child; was thin, weak, and run down: took to vegetarian diet and now is in good health.

(2) A domestic servant afflicted with varicose veins; was advised by her Doctor to undergo an operation, at a cost of £20; became a vegetarian instead and is now quite cured.

(3) A man, aged about 72; complaint, palpitation of the heart, interfering so much with walking that he was thinking of giving up his work. Became a vegetarian, and after a few months was cured.

(4) A man of about 42; suffered from rheumatism in the hand, rendering it useless. Became a vegetarian, and is completely cured.

(5) A military man; rheumatism of the spine, causing great pain, and the probability of having to retire from the Service. Took to vegetarian diet, and after treatment by a vegetarian Doctor, is now completely cured.

(6) A young fellow of 19; tuberculosis of the leg bones; had attended Hospital for 8 years, and in 1910 was given up by the Doctors and not expected to live another 4 months. He could not walk nor move without assistance, and was wheeled about in a chair. Became a vegetarian, and then went to Dr. Oldfield's Fruitarian Hospital at Bromley for one year; is now so far cured that he can walk about, and is daily gaining in health and strength.

(7) A girl of 16; rheumatism and neuralgia in heart and throat; was treated by Doctors for 4 years and then given up as incurable; suffered great pain, and was unable to sleep. Went to the Fruitarian Hospital and was cured in 6 weeks, is now a vegetarian and enjoys perfect health.

(8) A shoemaker in the last stages of consumption, and given one month to live by the Doctors. Went to Dr. Oldfield's Hospital and was cured.

(9) An old lady of over 70 who has taken to vegetarianism, and, to the astonishment of her friends, has taken on a fresh lease of life and activity.

(10) A woman of 71; given up by the Doctor for bronchitis; adopted vegetarianism, recovered, and is now wonderfully improved in general health.

(11) A gardener; hemorrhage of the lungs; the Doctor wished to inject toxins: instead of this a vegetarian doctor was consulted; after treatment and diet was cured.

(12) A girl of 18; a swelling on foot, making walking most painful; was most strongly recommended by her Doctor to go to Hospital for the operation of having the toe and swelling cut off. Instead of this went to the Fruitarian Hospital and after 3 weeks' treatment and diet (no operation) returned cured.

I know also of cases of women suffering from nervous debility, etc., who found the Doctors' remedies unavailing, and who on adopting the vegetarian diet recovered their health.

It will be noted that some of the above are very severe if considered as test cases—for in three of them the early death of the patient had been confidently predicted.

The reader will now say, What about the cases of failure? My reply is that I do not know of any failure amongst the large number of people my wife and I have succeeded in persuading to try this new remedy. Surely a very remarkable result; but it shews what a lot of good anyone may do by advocating the Humane Diet; and how beneficent is this Gospel which preaches Kindness to animals and Health for human beings.

Those who have not patience of their own forget what demands they make on that of others.

Scientific Food Products

(A QUARTERLY ANALYTICAL RECORD OF DIETETIC INVENTIONS).

Fibrose Nut-Meat.

(Mapleton's Nut Food Co., Ltd., Garton, Lancs.)

This product is another excellent preparation of nuts (combined with other vegetable products) which has been specifically introduced as a substitute for flesh meat, and like so many of its kind it closely resembles prepared meat both in appearance, taste and odour. Its composition, however, is somewhat unusual, there being a larger percentage of carbohydrates present than is found in any like product. When analysed, the constituents were found to be as follows:—

Water	...	7.6	Fat	...	5.40
Proteid	...	14.55	Carbohydrates	...	71.40
		Salts	...		1.05

Mr. John B. Coppock in his analytical report says: "The food is a digestible and nourishing substance."

The manufacturers of Fibrose claim that it is uric-acid free and that it contains no preservatives; moreover, it is guaranteed free from peanuts.

Granose.

The International Health Association, Ltd., Stanborough Park, Watford, Herts.

From time immemorial wheat has been known as the "staff of life," and not without good reason, for within each single grain there is contained all the necessary elements for the proper upbuilding of a healthy body. And Granose is wheat; the entire grain, super cooked and rolled out in the form of light, delicate, toothsome flakes. Perhaps no manner of preparing cereals can be compared to this for rendering the grain completely and perfectly digestible; and the fact that in all parts of the world this product has demonstrated its value as an ideal food for persons of weak digestion bears eloquent testimony to the validity of the claim made by its inventor that it is a triumph in scientific food production.

In his report on Granose in November, 1905, Mr. J. Grant-Stephen, D.Sc., Ph.D. (Director of Laboratories of the International Institute of Physiology and Hygiene) says:—

"This is a cereal food in the form of Flakes. The analysis gave the following figures:—

Water	...	3.02	Other digestible	...	
Proteids	...	14.02	Carbohydrates	...	44.52
Soluble Carbohy-	...		Fat	...	1.73
drates (chiefly	...		Fibre	...	1.82
Dextrines)	...	32.98	Mineral matter (chiefly	...	
			phosphates)	...	1.91

These figures prove the food to have been prepared from high-grade wheat of choice quality. . . . The food is exceptionally rich in flesh-forming material and organic phosphates, and being easily digested and completely assimilated, its nutritive ratio is very high. The presence of the natural fibre of the wheat also secures the healthy and regular action of the bowels, thus preventing and curing constipation. It has a special value to those who have weak digestions or who suffer from dyspepsia, and to athletes, hard workers, children, and to all who undergo mental strain."

Added to this its makers claim that "its regular use will purify and enrich the blood so that every pulse will carry new strength and vitality to the entire system." Granose is sold as Flakes (plain); as Biscuits (plain); and as Toasted Wheat Flakes (malted).

Nuto-Cream.

The "Pitman" Health Food Co., Aston Brook Street, Birmingham.

One of the most successful products now manufactured as a help to the non-flesh diet is Nuto-cream, one of the "Pitman" Vegsal preparations. It is not only an ideal substitute for meats of all descriptions, but will adequately replace milk and cheese for savoury dishes. It has a rich, creamy flavour of singular softness, is exceptionally easy of digestion, and provides a medium whereby soups, sauces, gravies, stews, hashes, cutlets, rissoles, and roasts can be prepared, besides which it will make excellent sandwich mixture, welsh rarebit, savoury moulds, etc. Submitted to analysis the following figures resulted:—

Proteid ...	1975	Carbohydrates	23'10
Fat ...	48'75	Salts ...	4'60
Water ...	3'80		

and in his appended report Mr. John Taylor, F.L.S., S.F.C.S.S., M.P.S., says: "I find it a most useful and excellent food and most palatable It is rich in nutriment, easily assimilable."

Its makers claim that it is prepared entirely from the products of the vegetable kingdom, that it is free from all harmful ingredients, and that experience has demonstrated that it will entirely supersede cow's milk in the dietary of infants.

As a food for invalids of all ages, it is especially recommended, and particularly so in cases of dyspepsia and diabetes. Moreover, the enormous advantage it holds over such preparations as Bovril, Liebig's Extract, etc., viewed only from the standpoint of nutriment and economy, is manifest when comparison is made concerning relative prices and the ratio of nutritive elements. The food is sold in three forms: Savoury, Malted, and in Caramels.

Marmite.

The Marmite Food Extract Co., Ltd., Mixing Lane House, 59, Eastcheap, London, E.C.

Marmite is a preparation designed to offer to the Food Reformer a purely vegetable "Extract" which would entirely replace meat-extracts for all purposes; and no one who has tested its worth will deny that it has fulfilled that object in a very efficient manner. And because of its many excellent qualities it has established for itself a high place among the scientific food products of to-day. In the analytical record from *The Lancet* Laboratory, published in *The Lancet* of Feb. 20th, 1903, the following analysis and report were issued:—

" The extract is hardly distinguishable as regards appearance, taste and smell from ordinary extract of meat, while our analysis shows that it is of a similar composition. The results were as follows: Moisture 28.80 per cent; albumens 1.10 per cent; peptone 4.76 per cent; albumose 9.92 per cent; nitrogenous bases 20.63 per cent; mineral matter 5.78 per cent. The total nitrogen amounted to 5.78 per cent. In this analysis attention may be called to the peptone, albumose, and the mineral matter, the last being rich in phosphatic salt. This entirely vegetable extract possesses advantages over these results the same nutritive value as a well-prepared meat extract."

In addition, the makers claim for Marmite special characteristics in the way of richness of flavour, exceptional keeping qualities, wonderful stimulating and recuperating powers, and extreme economy in use. It is sold in two varieties, "Seasoned" and "Unseasoned"; also as "Marmite Bouillon."

Edwin C. Wilson.

The Diet Problem & the Poor.

By MRS. WALTER CAREY.

How to preach the gospel of Food Reform acceptably to those whose income is very small is a problem that has puzzled many advocates of our Cause, and as our influence is ever becoming more widely extended among the poorer classes, the following suggestions may be helpful to some of our workers.

It is difficult to induce the English artisan to take up new dietetic ideas, but already many working men have adopted this mode of feeding and can testify to its benefit. Members of the O.G.A. who are district visitors might often induce families to start it by explaining its advantages and its feasibility; and if clergymen would arrange Food Reform Lectures in their parishes, followed by practical hints as to food values and the economy of vegetarian diet, many would start this more healthful way of living.

An interesting pamphlet by the Fabian Society entitled "Family Life on £1 a Week" shows how working men and their families live. One family quoted lives in Lambeth, the man being a railway carriage washer, earning 21s. a week, and having a wife and three children to support. The details how this weekly wage is spent is taken from the wife herself, and one can but admire the management of the woman who can spend as economically as she does. The table of expenses is as follows:—

	s. d.	Left for food, 8/1	s. d.
Rent ...	7 0	11 Loaves ...	2 7
Clothing Club ...	1 2	1 Quarter Flour ...	0 5½
Insurance ...	1 6	Meat ...	1 10
Coal and Wood ...	1 7	Suet ...	0 2
Coke ...	0 3	Potatoes and Greens ...	0 9
Gas ...	0 10	1 lb. Butter ...	0 6
Soap, Soda ...	0 5	1 lb. Jam ...	0 3
Matches ...	0 1	6 ozs. Tea ...	0 6
Blacklead ...	0 1	2 lb. Sugar ...	0 4
Blacking ...	—	1 Tin Milk ...	0 4
	12 11	Cocoa ...	0 4
			8 1

No doubt the items have been as carefully planned and as well spent as possible for those living on a meat diet. But I think I can show that the money spent on meat and suet could be spent on more appetising and nourishing meals, and the family would be stronger and more healthy.

For the meat and suet (costing 2s.) I should substitute:—

	s. d.	Nutriment.
1 lb. Haricot Beans ...	0 3	13'9
1 lb. Peas ...	0 3	13'5
1 lb. Macaroni ...	0 4	14'2
1 lb. Cheese ...	0 5	9'7
1 lb. Onions ...	0 2	2'1
1 lb. Rice ...	0 3	14'0
1 lb. Nuts ...	0 4	12'7

Instead of the quarter flour for 5½d. I should use week buy apples for baking or stewing, another week 1 lb. of figs for 4½d. or, when eggs were cheap, one apiece for each member of the family.

The following is a list of dinners with the simple

recipes for preparing them from the above mentioned materials:—

Monday.—Beans and Rice—($\frac{1}{2}$ lb. haricot beans, $\frac{1}{2}$ lb. rice).

Tuesday.—Pea Soup—(1 lb. peas).

Wednesday.—Nut Roast ($\frac{1}{2}$ lb. nuts, $\frac{1}{2}$ lb. onions).

Thursday.—Bean Pie—($\frac{1}{2}$ lb. beans, $\frac{1}{2}$ lb. rice).

Friday.—Macaroni Cheese—($\frac{1}{2}$ lb. macaroni, $\frac{1}{2}$ lb. cheese).

Saturday.—Bread and Cheese and Stewed Figs—($\frac{1}{2}$ lb. cheese, 1 lb. figs).

Sunday.—Nut Roast—($\frac{1}{2}$ lb. nuts, a little onion).

To shew the superior value of nuts, cereals and legumes as compared with meat, it is interesting to note that the above dishes contain a total nutriment of 79·8 ounces, whereas when the 2s. is spent on lean beef at 1s. a lb. the total nutriment in the food purchased is only 8·9 ounces.

Beans and Rice.—Soak $\frac{1}{2}$ lb. beans overnight, stew till soft, add some chopped onion, boil $\frac{1}{2}$ lb. rice and serve it round the beans.

Pea Soup.—Soak 1 lb. peas overnight, put them in a pan, cover well with water, and boil for one hour, add salt and onion, pulp the peas or pass through a sieve and boil them up again.

Nut Roast.—Put $\frac{1}{2}$ lb. of hazel or pea nuts through a nut mill (or chop them very finely), mix one cupful of breadcrumbs, moisten with some stock, onion may be added, put into a buttered pie dish and bake until nicely brown.

Stock.—Can be made by boiling beans in a little water until quite soft, strain away the skins through a piece of muslin. This liquid will keep for several days, and can also be used as a gravy.

Bean Pie.— $\frac{1}{2}$ lb. cooked beans, $\frac{1}{2}$ lb. cooked rice, $\frac{1}{2}$ lb. cooked macaroni, any potatoes or bread crumbs mixed together and put in a pie dish and baked.

Boiled Rice.—Rice should be allowed to boil in a saucepan with the lid on for 20 minutes or until the grain swells.

Macaroni Cheese.—Soak $\frac{1}{2}$ lb. macaroni for half-an-hour, place it in a pie dish, cover with $\frac{1}{2}$ lb. grated cheese, and bake until the top is nicely brown.

Stewed Figs.—Stew 1 lb. figs in a quart of water for two or three hours till quite tender.

Brown Gravy.—Brown 1 oz. of butter in a pan, add a large spoonful of white flour, stir till it is brown, add onion, pour boiling water over it to the thickness that is wanted and it is ready.

The difficulty, of course, in a working woman's house is the want of cooking utensils. In the Fabian pamphlet porridge is mentioned as a good and wholesome dish. But when the cooking has to be done in a pot in which meat or fish has been cooked, it is not nice. Now by doing away with meat and fish, the same saucepan can be used for cereals and vegetables without any disagreeable result. Another advantage of non-flesh dietary is that any remains from a meal can be warmed up together and made into a stew or put into a pie dish and baked.

It is well to explain to the artisan housewife that cheese is of much higher food value than meat, that it costs less, and that there is no waste incurred in the process of cooking.

By the Way.

By MRS. HODGKINSON.

MC.C. asks whether I can adduce any testimony to the practical value of food reform diet in sports or callings requiring nerve, quick decision and presence of mind.

I could adduce many testimonies and I have it in my power to give a very interesting one—for it was once my good fortune to hear the Hon. C. S. Rolls (whose untimely death from an accident whilst flying was so universally lamented) speak on the subject of Reforms for Food Reform. He said:—

"Some years ago I decided to try a fleshless diet. It took a considerable time to convert me. I had already tried once before and failed, and the reason was because I had given up meat without any proper substitute. That is a mistake. I had been fortunate enough to have had no serious illness, and I believed I could digest anything. Further, I remember that in my cycle-racing days the ordinary meat diet was suitable for short distances, one, five or ten miles, but when it came to too miles I got 'stale' before the end.

On giving up my meat I noticed that there was no feeling of slackness after meals. I could get up and go in for a brisk walk or run with ease. The second thing I noticed was that I began to want less to eat. Curiously enough, as the amount of my food diminished my capacity for work seemed to increase. That was due to the less amount of energy that was being wasted.

It has been my lot at different times to take part in various sporting events, principally motor car races, in which the bodily and mental conditions must be of the best. I think that a diet suitable for this class of work should be the one adopted by people desirous of reform. Generally speaking, I have adopted the diet recommended by Eustace Miles, and certainly, though I lead a sedentary life in the week, I feel ready at any time for a twenty-four hours' run.

I have had ample opportunities of proving this. Last year the Company I am connected with had occasion to run a car for 15,000 miles day and night, averaging 400 miles per day. I took the part of the run between London and Manchester, starting three times a week, alternately at mid-day and midnight. I used to start these midnight trips after a hard day's work and drive the 200 miles, often in continuous rain, throughout the night, and on arriving at Manchester would take the train back to London and put in more work at the office, having no sleep at all; in fact during several weeks I used to miss one and two nights' sleep a week without any apparent ill effects. I do not believe I could have done that without feeling it more on an ordinary diet.

From the experience of a record run from Monte Carlo to London I drew the same conclusions. I covered the distance of 771 miles from Monte Carlo to Boulogne in a little over a day (28 hours 14 minutes) and during that time I was driving practically continuously, never resting or stopping except when obliged to open a gate or to take in fuel, yet on arriving at Folkestone we drove straight on to London that night. This was also on a fleshless diet.

Many kind people have said I would break down from overwork. In my opinion there are two kinds of work. The work such as I speak of is only one kind, but there is another kind of even greater importance, though it is generally overlooked—I speak of the internal work, that is the digestion of large quantities of wrongly proportioned and wholly unnecessary food, every bit of which has to be chemically treated at the expense of the system. That is the kind of work that kills.

I have come to the conclusion that when we say we are well, we are really only half well and working at half efficiency. There are two kinds of fitness—physical fitness and mental fitness. When you are physically fit you can do a good deal, but when you are mentally fit as well, then life begins to be worth living; everything seems to have a different aspect; troubles seem to lose their effect, and if any special difficulty comes up you can tackle it with a calmer mind. I may say that complete fitness is a most valuable asset in business, and the secret of fitness is a correct diet."

I think all who remember the speaker's beautiful and striking personality will feel that this is testimony which cannot be ignored. In my many talks with

Mr. Rolls he expressed himself even more strongly to the same effect.

Selma writes to ask if it is really true that Bernard Shaw is a vegetarian, for she has been told that this general impression is mistaken and that he is a meat-eater.

In this case the general impression rests on truth. I have myself discussed the matter with Mr. Shaw, and, though he jests at food reform as he does at everything else, the Movement has never had a better friend, and few so good. I remember when the *British Health Review* was about to make its appearance I begged him to suggest a striking name for the magazine, "one" I said earnestly, "that would attract the sage and the idiot alike—brief, alliterative, explanatory."

"Call it," he said—"The Grub Gazette." And I still feel there were points in the name that must have conciliated the idiot and might not have alienated the sage. But it was too risky on the whole. I append some evidence from a writer who knows Mr. Shaw well. He says:—

"His ascetic nature revolts at our grossness. I once invited him to a dinner to a colleague. He accepted the invitation and came—when the dinner was over. He would not sit at meat with men who eat flesh like savages.

What can we look for, he asks, from a society based on such loathsome habits except the muddle we are in—a morass of misery and sweated labour at the bottom, sustaining an edifice of competitive commerce as greedy as it is merciless at the top; a nauseous mixture of luxury and funkiness. Waste and disorder everywhere; religion an organized hypocrisy; justice based on revenge which we call punishment; science based on vivisection, Empire based on violence. God, perchance, is in heaven, but all's wrong with the world. What can a reasonable man do but war with it? "What are you people crowding here for?" he asked a fashionable audience at an anti-sweating meeting. "To hear me gibe at you, not because you care a rap for the wretched victims of your social system. If you cared for them you would not come here for amusement. You would go inside and burn the palaces of fashion and commerce to the ground."

He has in a marked degree the gift of being unpleasant. I think the vivisector, the human brute of any description, would subscribe to this dictum with unfeigned sincerity.

V.X. desires to know what are the constituents of Olive oil. Also whether there are any objections to the use of Cottonseed oil.

Olive oil is pure fat and is a most valuable source of heat and energy. I consider the fault of most vegetarian dietaries to be that there is not enough fat in them, and if people would follow the example of the Russian dancers and add a plentiful supply of pure olive or nut oil to their daily fare they could very soon learn the advantages of such a system. Like everything else it must be begun sensibly and gradually—say a teaspoonful after each meal. Pure Olive oil is not very easy to get in England, but at any good Health Food stores it can be had if the trouble is taken to insist upon having the best. Personally I prefer a good nut oil. I think it is lighter and more easily assimilated. As to Cottonseed oil—it is much poorer stuff, and is said to be used for adulterating Olive oil.

Cottonseed oil is also a pure fat, but by the process of refining it is subjected to the action of

chemical substances which may impair its food value. I should not myself choose to use it.

I have a very curious anonymous letter from an individual who signs himself "I Carnivore." Anonymous letters are never noticed—but this gentleman has worked himself up into such a fine frenzy against "the effeminate Vegetarian"—"the long-haired weak-kneed species which is dawning upon a degenerate world"—that I will give him a little encouragement to a happier view of the situation. What does he think of the weak-kneed specimen in the following excerpt?

"VEGETABLE EATER WINS ENDURANCE TEST.

The Buffum brothers who started to walk from Boston to Los Angeles in July, after having been pronounced fit by Dr. Sargeant, arrived recently at their destination. The one lived on a meat diet and the other on a vegetable diet during the contest, and it was found at the end of the walk that the vegetarian had gained eight pounds and the meat eater three. Neither of them slept under a roof during the trip. Just before finishing they decided to make an excursion into the San Bernardino Mountains, and becoming lost, were without food for sixty hours. The meat eater was on the point of physical exhaustion after he had gone twenty-four hours without food, while the vegetarian was still in comparatively good condition. Those interested in this experiment feel convinced that vegetarian diet is far healthier, not only for one leading a sedentary life, but for one doing hard physical work."

Or how will this do? It is from a private letter to me:—

"ROWING, Etc.

I am sending you a list of my rowing results. I am a member of the Thames Rowing Club, who has been on a meatless diet for half a dozen years, and I have the following successes to my credit. Four Pair-oared Races in 1906-7-8. I rowed in 26 races for "senior pairs," and won 26 Four-oared races. In 1908 I rowed in seven races for "Senior Fours" and won six. The one defeat was at Henley, but only after a terrific struggle (in which the rowers were beaten) with the Magdalen four, who afterwards represented the United Kingdom at the Olympic Regatta and won. The chief success was at the Amsterdam International Regatta where the Thames crew beat the Belgians. I have also won some sculling races, and rowed in eights, but I have given up most of my time to fours and pairs. With regard to "Rugger" and boxing successes, these can scarcely be compared to rowing, as no prizes are given—unless an honour's cap is reckoned as such. One of these I received from the first XV. of my club. However I don't think this worth mentioning. As to boxing, I am considered fairly good at my Club, but we seldom take part in any but private displays. I swim, and have won a prize for walking (26 miles within 4 hours and a half). This race I entered for with very little practice, and knowing nothing whatever of this branch of athletics. It really should not be necessary to explain that one can do well on a meatless diet. It should be so very evident now-a-days."

But need I continue? I think not.

Carlita asks if I can give her any information about the diet of the Arabs, as she was in Egypt last winter and was immensely impressed by the strength and fine build of the Arabs she encountered.

By a coincidence I have just had a letter from a friend speaking of exactly the same experiences. However I subjoin the latest information I have been able to acquire. I think it extremely interesting:—

"The Arab of the desert is one of the hardest and longest lived of humans. He can endure fatigue and hardships as almost no other. He knows nothing of the luxuries of an ultra-civilized life, and he is almost equally unacquainted with the diseases which appear upon our mortuary tables and which fill our city hospitals. Cancer and appendicitis, two maladies which amount to real scourges in this country, the Arab knows nothing of. His active out-of-door life, his frugal diet, his sobriety, give him a healthy and resistant body against which disease can not easily prevail.

Mr. Forder, of Jerusalem, describes in a recent number of the *Geographical Magazine* a journey into the very heart of Arabia, where he was able to observe the habits of the native people who are not as yet materially influenced by contact with European peoples. He thus describes the diet of the Arabs:

Our first and morning meal usually consisted of dates and water. Supper usually consists of warm bread with an onion or dates as a relish. After the evening feast, coffee is made by some member of the party and in tiny cups handed around to each one.

The composition of the date does not differ so very much from that of bread. The protein content is lower, but this is really unimportant, as it is probably sufficient. Fat is lacking in both, but this is supplied by butter churned in skin bags suspended from a tripod and shaken or rolled on the ground."

I believe enormously in dates as a food. Combined with nuts and with a proper supply of vegetable fat I think they constitute an almost ideal diet. Of course it needs to be adopted very gradually after our usual misguided attempts at feeding ourselves. No sudden change is wise.

"Sixty Years Old" writes:—"Can you honestly say that you think Food Reform is of value except to the few? Do you consider that it is worth giving time and work to impressing it upon the public mind?"

Yes—a thousand times yes! I might reply in my own words and from my own experiences, but I will give instead a quotation from the letter of a physician which was sent to me by another physician whose labours in this cause are world famous. It ran as follows. He says, speaking of a food reform system of diet:—

"It was a revelation in which as in a flash amid a tangle of confused and tortuous paths lay the broad high road to rational treatment and dietetics. Since understanding this I look on my value as a physician as being not doubled but increased tenfold; for where before only a groping empiricism was possible, scientific and rational therapeutics are now immediately available."

All my experiences corroborates this. It is a work worth doing to prepare public opinion for this great new departure.

It co-ordinates Science and Ethics. It bears profoundly on politics. It touches the very core of sexual morality. It is the bed rock of eugenics. What more can I say? Save that I believe that in it will be found the key to the new science of psychics which is about to dawn upon the world and bring enlightenment.

After seeing the notice in the October number of *The Herald* of the mystic picture "The Communion of Saints," I saw the artist, who was good enough to give me a private view of all her other pictures of a similar character. I was much impressed with all of them, and trust that ere this many of our readers will have had an opportunity of seeing these very interesting works of art. Indeed, I understand that the desire of the artist is that they should be given to the world at large, and she would be willing to exhibit the whole collection at the offices of The Order and devote any proceeds donated for entrance to the funds of the society.

This exhibition (at the O.G.A. Headquarters) has been arranged during the month of January, a donation of sixpence being charged for inspection. Copies of some of the pictures are on sale (the profit being devoted to the O.G.A. and other philanthropic societies).

Unfired and Vital Foods.

Some Simple Recipes and Menus for all the Year.

By JULIE and ROSE MOORE.

The following practical information and suggestions will be found helpful by those who wish to test the advantages of living solely upon uncooked foods—as now recommended by so many progressive physicians, dietetic specialists, and teachers of hygiene. Although such a strictly simple and natural dietary may at first involve some gustatory self-denial, the benefits resulting from its use are declared by many who speak from personal experience to be well worthy of any inconvenience or sacrifice involved:—

List of Foods and Fruits, etc., that can be eaten uncooked.

Cheeses—Camembert, Cheddar, Cheshire, Cream, Dutch, Gorgonzola, Gruyère, Gloucester, Half-cheese, Pommel, Port Salut, Stilton, St. Ivel, Wenslet, Wensleydale, Wiltshire, etc.

Fruits—(Dried) apples, apricots, currants, dates, figs, muscades, peaches, prunes or French plums, pears, raisins, sultanas, etc.

(Fresh) apple, banana, blackberry, currants, canteloupe, cherry, damson, gooseberry, greengage, green figs, lemon, melon, mulberry, nectarine, orange, pineapple, pears, peaches, plums, pomegranate, quince, raspberry, strawberry, tangerines, etc.

Nuts—(Fresh) almonds, Barcelona, Brazil, cohs, cocoanut, filbert, Spanish, walnuts, etc.

(Shelled) almonds, Barcelona, cashew, hazel, pea-nut, pine kernels, walnuts, etc.

Roots—Artichoke, carrot, parsnip, turnip and potato (which must be very finely grated).

Vegetables—Cabbage (red and white), cauliflower, corn salad, cucumber, celery, chicory, endive, lettuce, leek, mustard and cress, onion, parsley, radishes, sprouts, spinach, salsify, sea-kale, tomato, watercress, etc.

RECIPES.

Nutmeal—2 ozs., shelled nuts, 1 oz. bread, 1 tablespoonful of milk. Put nuts and bread through a nut mill. Mix together with milk. Roll out thin and cut into shapes with glass. This is sufficient for two. Look well over nuts before using, do not bunch almonds but rub well with a cloth.

Unfried Pudding or Cake—1 oz. each of dates, sultanas, currants, candied peel and French plums, and 2 oz. nuts. Put all through a nut mill and mix well together. Roll out and make into cakes. For a pudding put mixture in a well greased basin, press down, leave for an hour or so and turn out. If too moist add breadcrumbs. Serve with cream.

Unfried Dried Fruit Salad—Ingredients as for pudding, but do not put through a mill; chop all the fruit and nuts and serve dry with cream.

Dried Fruits, such as French plums, peaches or apricots, should be put in soak for 12 hours. Do not cook.

SALADS.

Brussel Sprouts—Use hearts only, which cut into small pieces.

Cabbage—Use hearts only, which cut into small pieces.

Cauliflower—Use flower part only, which cut into small pieces.

Chicory or Seakale—Cut into small pieces.

Lettuce—In the usual way.

Spinach and Mint—Use leaves only, which cut up very small.

Root Salad—Carrots or beetroot and turnips. Peel and put through a nut mill and mix well together.

Most green salads are improved with the addition of radishes. Salads can be mixed *ad lib.*, but a greater variety of food is secured by using one or two vegetables only at a time.

Salad Dressing—(1) Half a cup of oil, 1 tablespoonful of lemon juice and the yolk of an egg. Mix egg with oil and add lemon afterwards. (2) Half a cup of oil and one well mashed tomato mixed well together.

Flavourings—For Nutmeal—Use grated lemon peel, mint, thyme or grated onion. For Dried Fruit Pudding or Cake—Use ground cinnamon, grated lemon peel, nutmeg, ground or preserved ginger.

QUANTITIES.

First meal at 11 o'clock—Per person—approximately—
 2 ozs. cheese. 3 ozs. salad or root salad.
 2 ozs. dried fruit. 2 ozs. brown bread, biscuits or
 unfired bread with butter.

Second meal at 7 o'clock—
 2 ozs. nutmeat. 3 ozs. salad.
 6 ozs. raw fruit. 2 ozs. brown bread, biscuits or
 unfired bread with butter.

It is well to drink only between meals, i.e., first thing in the morning after dressing; between first and second meal; and before going to bed. No alcohol or strong tea and coffee should be taken.

SOME SUGGESTIVE MENUS.

Spring—(March-April-May.)

<i>First meal.</i>	<i>Second meal.</i>
Sunday—Tomato and onion salad	Sunday—Cucumber salad
Cheese (St. Ivel)	Nutmeat (Jordan almonds)
Unfried pudding and cream	Fresh fruit salad
Monday—Carrot and beetroot salad	Monday—Endive salad
Cheese (Pommes)	Nutmeat (hazel)
Dried figs	Apples
Tuesday—Onions	Tuesday—Spring cabbage salad
Cheese (Cheddar)	Nutmeat (pine kernels)
Dates	Oranges
Wednesday—Seakale salad	Wednesday—Corn salad and radishes
Cheese (Gruyère)	Nutmeat (Cashew)
Raisins	Red bananas
Thursday—Salsify salad	Thursday—Watercress and radishes
Cheese (Camembert)	Nutmeat (shelled walnuts)
Sultanas	Tangerines
Friday—Lentil salad	Friday—Spinach and mint salad
Cheese (Wiltshire)	Nutmeat (Barcelona)
French plums	Bananas (Canary or Jamaica)
Saturday—Batavia	Saturday—Cauliflower salad
Cheese (Cheshire)	Nutmeat (peanuts)
Dried apricots	Fresh caps fruit

Summer—(June-July-August.)

<i>First meal.</i>	<i>Second meal.</i>
Sunday—Tomato and parsley salad	Sunday—Cucumber salad
Cheese (Dutch)	Nutmeat (pine kernels)
Peaches	Fresh fruit salad
Monday—Carrot and turnip salad	Monday—Lettuce salad
Cheese (crenne)	Nutmeat (Cashew)
Apples	Strawberries
Tuesday—Spring onion salad	Tuesday—Watercress and radishes
Cheese (Cheddar)	Nutmeat (almonds)
Plums	Red currants
Wednesday—Endive (summer) salad	Wednesday—Summer cabbage salad
Cheese (half-Cheshire)	Nutmeat (shelled walnuts)
White currants	Greengages
Thursday—Cabbage lettuce salad	Thursday—Cauliflower and mustard
Cheese (Stilton)	Nutmeat (hazels) (and cress)
Pears	Gooseberry
Friday—Seakale salad	Friday—Mixed salad
Cheese (Gorgonzola)	Nutmeat (Barcelona)
Banana	Black currants
Saturday—Corn salad and radishes	Saturday—Lettuce and radishes
Cheese (Gloucester)	Nutmeat (peanuts)
Raspberries	Cherries

Autumn—(September-October-November.)

<i>First meal.</i>	<i>Second meal.</i>
Sunday—Tomato salad	Sunday—Cucumber salad
Cheese or fresh almonds	Nutmeat (almonds)
Pineapple	Fresh fruit salad
Monday—Carrots and celery	Monday—Chicory salad
Cheese or fresh cob nuts	Nutmeat (hazel)
Damsons	Grapes (black)
Tuesday—Corn salad and radishes	Tuesday—Cabbage lettuce salad
Cheese or filberts	Nutmeat (pine kernels)
Apples (Golden-nobs)	Pears
Wednesday—Brussels sprout salad	Wednesday—Celery
Cheese or Barcelona nuts	Nutmeat (walnuts)
Melons	Green figs
Thursday—Onion salad	Thursday—Cauliflower sala
Cheese or Brazil nuts	Nutmeat (Cashew)
Grapes (white)	Blackberries
Friday—Endive salad	Friday—Watercress and Radishes
Cheese or fresh walnuts	Nutmeat (Barcelona)
Bananas	Quinces
Saturday—Red cabbage	Saturday—White cabbage salad
Cheese or cocconut	Nutmeat (peanuts)
Hazel pears	Apples

Winter—(December-January-February.)

<i>First meal.</i>	<i>Second meal.</i>
Sunday—Tomato and celery salad	Sunday—Cucumber salad
Cheese or fresh almonds	Nutmeat (pine kernels)
Dried fruit salad	Fresh fruit salad
Monday—Carrots and artichokes	Monday—Celery salad
Cheese or cob nuts	Nutmeat (hazel)
Dried figs	Oranges
Tuesday—Onions	Tuesday—Winter cabbage
Cheese or fresh walnuts	Nutmeat (almonds)
Dates	Bananas
Wednesday—Batavia	Wednesday—Corn salad and radishes
Cheese or Brazil nuts	Nutmeat (walnuts)
Raisins	Grapes
Thursday—Cauliflower salad	Thursday—Cabbage lettuce salad
Cheese or filberts	Nutmeat (Cashew)
Sultanas and currants	Red bananas
Friday—Red cabbage salad	Friday—Chicory salad
Cheese or Barcelona nuts	Nutmeat (peanuts)
French plums	Tangerines
Saturday—Mixed root salad	Saturday—Endive salad
Cheese or Spanish nuts	Nutmeat (Barcelona)
Dried peaches	Apples

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to 'The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

During the forthcoming Quarter the following Lectures will be given at our Headquarters:—

Jan. 15th, at 3.30 p.m., Mr. H. Baillie-Weaver, "Vegetarianism in Relation to other Reforms."

Feb. 5th, at 3.30 p.m., Miss Norah O'Shea, "One Essential Factor in Food Reform."

Feb. 10th, at 3.30 p.m., Mrs. Despard, "Theosophy and Life's Problems."

March 5th, at 3.30 p.m., Mr. Roy Horniman, "Why Vivisection is Indefensible."

April 2nd, at 3.30 p.m., Dr. Hector Munro, "The Physician in Relation to the State."

April 16th, 3.30 p.m., Dr. Dudley D'Auvergne-Wright, F.R.C.S., "The Heart, the Head, and the Hand in Daily Life."

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the world. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

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Publications of the O.G.A. can be obtained locally in India from Professor Keshavlal L. Oza, Junagadh, Kathiawar,

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